THE BOOK OF CONSOLATIONS

BY

MÂR ÎSHÔ'-YAHBH.

PART I.

I. EPISTLE TO MÂR BÂBHAI, THE ARCHIMANDRITE, CONCERNING ZEAL FOR THE ORTHODOX FAITH.

ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܒܘܝܐܐ.
ܛܘܦܣܐ ܕܐܓܪܬܐ ܕܟܬܝܒܢ ܠܚܣܝܐ ܕܩܕܝܫܘܬܐ ܡܪܝ ܝܫܘܥܝܗܒ ܡܪܢ
ܐܦܝܣܩܘܦܐ ܕܢܝܢܘܝ :

ܩܕܡܝܬܐ

ܐܓܪܬܐ ܕܠܘܬ ܡܪܝ ܒܒܝ ܪܝܫ ܕܝܪܐ ܕܐܝܙܠܐ : ܡܛܠ ܛܢܢܐ ܕܗܝܡܢܘܬܐ
ܬܪܝܨܬ ܫܘܒܚܐ.

ܠܪܚܝܡܐ ܕܟܠ ܐܢܫ ܡܕܒܪܢܐ ܡܪܝ ܒܒܝ. ܒܪܟ ܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ: ܐܠܐ ܒܬܫܒܘܚܬܐ ܕܗܠܝܢ ܡܬܬܢܝܚ ܗܘܐ ܒܟܠ ܙܒܢ
ܦܘܠܚܢܗ ܕܡܕܒܪܢܘܬܐ ܕܗܘ ܐܢܫ. ܕܠܝܬ ܗܘܐ ܕܡܫܠܡ ܕܢܦܠ ܐܦܝ̈ܗܘܢ:
ܐܦ ܠܐܝܠܝܢ ܕܢܦܫܐ ܒܪܘܚܐ ܡܬܬܢܝܚܝܢ ܒܫܠܝܘܬܐ ܕܫܪܪܐ. ܕܗܘ
ܬܫܡܫܬܐ ܕܒܝܬ ܩܕܝ̈ܫܐ: ܗܘܦܟܐ ܕܒܘܣܡܐ ܪܘܚܢܝܐ ܗܘܐ ܠܡܬܢܝܚܘܬܐ
ܕܝܠܕ̈ܘܗܝ. ܘܬܘܕܝܬܐ ܕܐܝܟ ܗܠܝܢ: ܬܪܥܝܬܐ [p. 2a] ܕܦܪܘܫܘܬܐ ܗܘܝܢ
ܗܘܘ ܠܡܠܦܢܐ ܕܫܠܛ ܒܗܘܢ. ܘܒܝܠܗ ܕܠܗܘܢ ܕܥܒܕܐ ܐܝܬܘܗܝ
ܗܘܐ ܡܫܝܢܐ ܕܣܓܝܐܐ ܘܠܐ ܗܘܐ ܕܢܬܡܟܟܘܢ: ܗܘܐ ܕܝܢ ܕܐܠܘܠ

ܩܕܝܫܘܬܗ ܕܡܢ ܒܝܠܕܘܬܐ ܕܠܒܪ. ܢܦܩ ܗܘܐ ܡܢ ܟܪܣܗ ܐܦ
ܝܠܕܬܐ ܕܡܢ ܒܛܢܐ. ܘܕܐܬܠܗ ܐܝܟ ܗܠܝܢ: ܒܪܝܫܘܬܗ ܕܡܕܒܪܢܘܬܐ
ܐܒܗܬܐ ܒܪܫܢܘܬܐ ܘܒܢܝܐ ܕܢܬܡܫܡܫܘܢ ܠܐܘܠܨܢܐ ܕܓܘܫܐ: ܐܬܡܢܥ
ܕܝܢ ܘܒܬܪܗܐ ܕܒܟܠ ܡܬܬܓܪܓܪܢܘܬܐ ܕܥܠܡܢܝܐ ܒܥܠܡܢܝܐ. ܘܕܢܘܩܦܬܐ
ܡܢ ܟܪܣ ܟܪܟܗ ܗܠܝܢ ܕܥܠܡܢܝܐ. ܥܘܠܡܢܐ ܕܘܪܒܐ. ܕܢܘܦܩܐ ܠܟ ܐܚܪܢܐ
ܢܗܘܘܢ ܒܢܣܝܢܐ ܕܡܟܐ ܢܦܫܗܘܢ ܘܡܪܕܝܬܗ ܕܡܠܟܘܬܐ. ܘܗܘܠܬܐ
ܕܢܣܒܪܘܬܐ ܢܦܠܝܢ ܕܟܪܘܣܐ ܒܡܘܕܝܐ ܐܬܟܢܫܘ ܡܕܡ ܕܟܪܐ
ܡܬܢܝܢܐ. ܡܬܠܡܕܢ ܕܝܢ ܗܟܢܐ ܒܟܬܒܐ ܡܢ ܒܢܝܗ ܕܟܠܐ ܡܬܬܓܪܓܪܢܘܬܐ.
ܘܡܣܩܬ ܠܦܘܩܕܢܐ ܡܬܬܚܘܝܐ ܒܝܕ ܗܠܝܢ ܡܬܬܠܚܡܘܬܐ ܕܗܝܡܢܘܬܢ.
ܠܐܝܕܐ ܕܝ ܡܫܒܚܘܬܐ ܕܡܩܠܣܐ ܠܐ ܐܬܦܘܩ ܡܪܝܐ. ܗܘ ܕܒܡܪܢܝܘܬܐ
ܕܦܩܕ ܫܒܪܐ ܡܕܒܪܐ ܠܐܝܠܝܢ ܕܗܝܡܢܘܬܐ ܒܩܢܘܡܐ ܕܒܪܘܟܬܗ.
ܘܬܘܪܥܬܐ ܡܬܒܪܝܐ ܡܠܠܐ ܠܡܕܒܪܢܘܬܗ ܡܢ ܬܓܠܘܬܐ ܕܒܢܝܐ ܕܥܡܡܐ.
ܠܕܝܠܝ ܗܢܐ ܓܝܪ ܩܕܝܫܘܬܗ ܕܡܫܘܚܬܐ ܒܟܪܟܐ. ܟܕ ܡܫܬܢܐ ܚܕܝܬܘܬܐ
ܕܝܠܝ ܒܗܠܝܢ ܕܟܢܝܫܐ ܐܘ ܐܟܘܬ ܦܩܝܕ ܒܟܠ. ܕܟܠܐ ܚܙܐ ܢܬܡܨܝܢܝܗ
ܠܡܫܡܫܘ ܐܝܟ ܠܒܠܗܘܢ ܦܘܩܕܢܐ ܥܣܩܬܐ ܕܪܘܚܝܐ ܦܠܓܘܬܐ. ܒܗܢܐ
ܓܝܪ ܥܘܡܪܗ ܡܬܡܛܠܬܐ ܠܝ ܠܡܫܡܫܘ ܐܝܟ ܠܒܢܝܐ. ܐܦ ܓܝܪ
ܗܘ [p. 2 *b*] ܥܠܝܗ ܕܐܒܐ. ܟܕ ܚܙܐ ܡܬܬܪܐ ܥܠܝܐ ܗܘܐ ܒܟܪܣܬܗ
ܡܢ ܬܪܥܝܬܐ ܓܝܪܐ. ܐܠܐ ܪܘܚܐ ܕܠܘܩܒܠ ܐܠܗܐ ܥܡܐ ܗܢܐ
ܐܬܬܓܪ ܠܗ. ܘܒܝܠܗ ܐܦ ܪܚܡܬܐ ܕܡܪܥܝܬܗ. ܪܚܡܘܬܐ ܕܥܡܗ
ܫܒܩܝܢ ܠܘܬܗܘܢ ܡܢ ܟܠ ܦܪܘܩ. ܠܕܝܠܝ ܗܠܝܢ ܗܘܠܟ ܢܬܪܓܝ
ܥܒܝܕܐ ܒܝܠܕܘܬܗ ܕܥܒܪܐ. ܘܠܐܬܝܒܠܐ ܘܠܐ ܡܬܬܓܪܓܪܢܐ
ܥܩܬܐ ܕܒܥܘܬܗܘܢ. ܐܝܟ ܟܠܗ ܚܝܠܐ ܕܥܒܕܘܬܗܘܢ ܕܠܝܠܝܐ
ܡܥܡܕܢܐ ܗܘܐ ܥܘܕܪܐ ܕܝܠܕܝܢ ܐܠܗܐ. ܘܟܕ ܒܗܘܢܐ ܕܥܠܡܢܝܬܗ
ܡܥܬܩܐ ܐܢܐ ܕܠܝܬܗ ܠܥܘܕܪܐ ܕܡܪܚܡܢܘܬܗܘܢ. ܕܟܠܐ ܐܘܩܕܐ
ܐܒܕܐ ܠܡܬܪܐ ܒܐܘܕܝܗ ܕܥܒܕܐ ܠܐܝܠܝܢ ܕܗܘܝ ܠܗܘܢ ܠܡܬܒܥܘܬܗ

ܒܫܘܪܪܐ ܕܐܘܢܓܠܝܘܢ ܒܫܘܒܚܗ ܕܡܫܝܚܐ. ܘܡܢ ܡܢܝܢܐ ܒܬܫܒܘܚܬܐ
ܕܐܒܝܠܘܬܐ ܘܡܢ ܕܚܠܬܐ ܕܒܝܫܬܐ ܘܡܠܟܗ ܕܐܒܗܬܐ ܕܪܘܚܢܝܬܐ. ܒܫܘܒܗܪܐ
ܕܚܢܢܢ ܡܬܬܢܝܚ ܒܬܫܒܘܚܬܐ ܕܡܢ ܐܠܗܐ. ܕܗܘ ܒܚܝܘܬܗ
ܒܡܠܟܘܬܐ ܐܝܬܘܗܝ. ܒܚܝܘܬܗ ܠܒܢܝܐ ܕܐܚܝܕܘܗܝ ܒܟܠܗܝܢ ܕܪܐܝܬܐ
ܐܡܝܢ:

II. EPISTLE TO MÂR SERGIUS ON HEARING OF HIS ILLNESS.

ܕܝܠܗ ܬܘܒ ܐܓܪܬܐ ܡܛܠ ܟܘܪܗܢܐ ܕܡܪܝ ܣܪܓܝܣ.

ܠܪܚܡ ܐܠܗܐ ܐܚܘܢ ܡܪܢܐ ܡܪܝ ܣܪܓܝܣ. ܝܫܘܥܝܗܒ ܒܡܪܢ
ܫܠܡ: ܒܝܕ ܕܝܠܗ ܐܘ ܐܚܘܢ. ܠܪܚܡܝ ܒܚܝܠܐ ܕܡܫܘܠܛܐ. ܒܗ
ܕܐܝܬܘܬܐ ܕܫܡܝܢܝܬܐ ܕܝܠܗ ܟܕ ܗܘܐ ܬܘܕܝܬܐ ܡܛܠ ܠܡܫܒܚܘ.
ܐܢ ܒܪܘܚܢܝܬܐ ܘܬܘܬܒܐ ܠܐܪܥܝܬܐ ܒܫܘܠܡܗ ܕܦܓܪܐ. ܘܐܢ
ܒܫܘܠܛܐ ܕܒܪܝܬܐ ܡܬܢܨܚܐ [p. 3 *a*] ܕܐܠܗܘܬܐ. ܒܪܐܝܢ ܗܠܝܢ ܗܒܠ ܚܝܘܬܐ
ܕܝܠܢܐ. ܟܕ ܡܬܚܫܒ ܐܢܫܐ ܐܦ ܒܦܬܓܡܐ ܕܡܠܝܢ. ܒܫܘܒܚܐ ܘܬܘܕܝܬܐ
ܕܝܘܡܬܐ ܫܘܒܚܠܐ ܡܬܢܨܚܐ ܕܗܘܝܐ. ܐܝܟܢܐ ܠܗ ܡܢ ܐܠܗܘܬܐ ܗܘܝܐ
ܗܘ ܕܗܘܝܐ. ܕܐܝܟ ܚܝܠ ܟܠ ܕܡܬܚܙܝܢ ܠܢ ܗܫܐ. ܒܚܝܠܐ ܕܪܐ ܢܬܓܠܐ
ܠܡܗܘܐ. ܟܕ ܫܡܥܢ ܟܘܪܗܢܐ ܕܡܘܪܕܢܟ ܘܕܝܠܟ ܒܪܚܡ ܐܠܗ.
ܢܦܫ ܕܝܢ ܐܬܒܪܝܬ ܥܠ ܫܘܒܚܗ ܕܡܫܝܚܐ. ܒܗܘ ܕܟܠ ܗܘܐ
ܢܬܝܩܪ ܠܝ ܕܢܦܠ ܒܪܐ ܐܚܪܢܐ ܫܘܒܚܠܐ ܕܗܘܐ. ܢܦܩ ܗܘܐ ܐܘ
ܐܚܘܢ. ܕܟܕ ܐܘܕܥ ܠܝ ܗܘܐ ܥܠ ܕܐܢܫܝܢ ܡܕܪܟܝܢ ܠܝ ܒܡܫܬܠܘܬܐ
ܕܚܝܘܬܗ ܕܐܠܗܐ. ܚܕܘܬܐ ܪܒܬܐ ܗܘܝܬ ܠܝ ܒܗ ܡܫܪܝܐ ܕܐܬܠܝܬ
ܠܡܫܬܘܕܥܘ ܥܠ ܫܘܒܚܗ. ܘܟܕ ܢܫܬܡܠܐ ܚܕ ܒܡܠܐ ܕܡܛܠ ܚܫܝܢ.
ܐܘܕܐ ܕܝܢ ܒܟܠܗܝܢ ܠܒܝܫܘܬܗ ܕܐܠܗܐ ܕܝܠܢ. ܕܗܘ ܒܚܝܘܬܗ
ܢܬܠܘܢ ܡܢ ܟܠ ܢܣܝܘܢܝܢ ܒܟܠܙܒܢ ܐܡܝܢ:

III. ÎSHÔʿ-YAHBH TO ḤENÂN-ÎSHÔʿ CONCERNING SOME UNTOWARD EVENTS WHICH HAD HAPPENED.

ܕܬܠܬܗ ܚܕܝܬܐ ܕܒܪ ܘܡܕܒܪܢܘܬܐ: ܡܛܠ ܣܘܢܩܢܐ ܕܗܘܘ ܕܬܪܬܝܢܘ
ܠܚܢܢܝܫܘܥ ܪܘܫܐ.

ܠܐܚܘܢ ܪܚܝܡܐ ܒܟܠ ܡܪܝ ܚܢܢܝܫܘܥ. ܒܪܟ ܝܫܘܥܝܗܒ ܒܡܪܢ
ܫܠܡ. ܐܪܘܐ ܓܝܪ ܕܡܚܘܠܐ ܡܢ ܟܬܒܘ ܫܕܪܬ ܠܡܬܬܝܚܕܘ ܐܘ ܐܚܘܢ.
ܘܒܪܫܘܬܗ ܝܬܒܐ ܡܬܩܪܝܢ ܡܘܠܕܐ ܕܒܝܫܬܐ ܡܫܬܝܢܐ. ܘܦܪܢܐ
ܗܘ ܡܬܝܠ ܐܝܟ ܕܫܟܪ ܐܢܐ ܕܬܬܠܚܫ ܡܕܒܘܬܐ ܒܟܠ. ܗܢܐ ܓܝܪ
ܕܡܣܬܟܠܐ ܕܫܬܐܝܬܘܬܐ. ܐܘܠܨܢܐ ܕܐܬܐ ܠܝ ܘܒܢܐ. ܘܟܦܢܐ ܕܡܢ ܚܛܝܬܐ
ܕܡܣܝܒܪܢ [p. 3b] ܠܟܘܡܪܐ ܕܒܢܝܢܐ. ܘܕܟܪܢ ܠܡܬܬܝܪܟܘ ܒܪܘܚܗ
ܕܒܕܫܬܡܠܝܘܬܐ ܒܠܘܒܐ ܕܐܠܝܘܬܗ ܕܗܘܝܐ ܕܡܟܬܫܢ ܠܫܟܝܢܘܬܗ
ܕܒܝܫܬܐ ܡܒܝܫܬܐ. ܘܕܐܫܬܝܪ ܒܡܘܬܐ ܚܒܠܐ ܒܪܢܫܐ ܕܟܠܐ ܟܫܝܪܐ.
ܐܝܟ ܒܠܗܘܢ ܐܦ ܫܘܪܝܗ ܕܒܝܬܐ ܗܘ ܟܝܢܐ ܗܝܡܢܘܬܐ ܡܢ ܚܝܠܐ
ܕܒܦܠܛܪ. ܟܕ ܢܦܫܗ ܒܪ ܫܒܬܗ ܐܦ ܡܬܐܡܪܗ ܕܡܬܠܘܫܐ ܗܘ ܕܪܘܦܐ
ܕܚܝܠܗ ܐܠܗܐ. ܐܝܟ ܕܘܘܢܐ ܕܫܠܝܐܐ ܕܐܦܠ ܡܢ ܫܒܪܐ ܕܚܝܘܗܝ
ܕܠܐ ܢܦܫܝܬܗ ܕܚܝܐ. ܘܗܘܐ ܐܣܘܝܬܐ ܒܝܫܬܐ ܠܫܘܓܐܐ ܕܡܫܝܚܐ.
ܘܟܪܟܐ ܕܫܘܒܚܐ ܐܚܪܢܐ ܕܡܟܫܝܢ ܬܢܝܢܘܬܐ ܕܦܪܘܫܐ ܥܠ ܬܟܪܐ
ܕܓܘܐ. ܫܦܝܪܐܝܬ ܡܟܪܙܝܢ ܐܝܟ ܕܐܡܪܬ ܥܠ ܐܪܘܐ ܕܡܘܠܐ ܘܐܠܠܝܗ
ܕܡܘܠܐ. ܘܐܬܐ ܕܝܢ ܡܢ ܒܠܡܕܡ ܡܟܝܠܐ ܠܦܪܘܫܐ. ܐܘܡܬܐ
ܕܡܗܡܢܘܬܐ ܕܐܠܗܝܐ ܒܫܘܦܪܐ ܕܟܪܟܐ. ܘܡܢܐ ܡܬܝܠ ܡܫܬܐܝܪ
ܠܢܝܫܐ ܕܐܒܘܗܝ ܒܒܗ ܐܬܐܟܪܘܢ ܒܘܝܐܐ ܘܡܘܟܐ. ܐܠܐ ܐܢ ܗܘܐ
ܕܡܢ ܟܬܒ ܐܝܣܛܝܐ ܠܡܫܟܚ. ܒܠܝ ܕܝܢܐ ܟܝܢܐ ܐܠܗܐ ܩܠܐ ܕܐܬܢܝܬܐ
ܕܐܓܪܬܐ ܐܟܬܒ. ܒܟܕ ܐܘܝܐ ܠܪܝܫܐ ܕܐܒܗܘܬܗ ܒܡܘܗܒܬܐ ܕܐܬܪܐ
ܕܓܘܐ. ܐܟܪܝܢ ܒܬܒܠ ܪܗܒܘܬܐ ܕܒܘܝܐܐ ܡܢ ܚܘܫܒܘܬܐ ܕܐܬܟܘܬܗ
ܕܐܠܗܐ ܒܪܝ ܐܝܠܝܢ ܕܝܠܘܬܟ. ܘܡܢ ܝܬܘܒܐ ܘܡܫܬܟܚܝܢ ܚܟܝܡܐ ܕܐܝܟܘܬܐ

[illegible] [p. 4a] [illegible]

IV. ÎSHÔʿ-YAHBH TO DANIEL OF ARBELA WHO HAD PRAISED HIM IN A LETTER TO THE ABBOT.

[illegible]

[illegible] [p. 4b] [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] [p. 5 *a*] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

V. ÎSHŌ-YAHBH TO SABHRĔWÂÎ, HIS BROTHER IN THE LORD.

ܕܝܠܗ ܡܫܝܚܝܐ ܗܘ ܕܡܢ ܠܥܠ ܡܬܩܠܣܬܗ ܕܢܘܗܪܐ.

ܡܫܘܕܥܢܘܬܟ ܠܦܪܝܫܘܬܝ ܐܚܝ ܒܡܪܢ ܫܠܡ. ܗܢܐ ܗܘ ܓܝܪ ܢܬܦܪܫ
ܠܝ ܡܬܚܙܝܢ ܡܛܠ ܕܟܬܒ ܗܘܝܬ. ܐܡܪ ܓܝܪ ܟܬܒܐ ܩܕܝܫܐ. ܟܕ ܓܝܪ
ܠܬܘܡܣܐ ܕܐܘܠܨܢܐ ܕܥܠܡܐ. ܠܗܘܢ ܗܘܦܟܐ ܕܦܪܙܐ ܕܡܢ ܡܪܕܘܬܐ
ܡܫܬܡܠܝܐ ܗܘ ܡܬܚܙܝܢ. ܠܗ ܓܝܪ ܠܗ ܠܒܪܬܗ ܩܠܝܗ ܕܫܠܝܚܐ ܢܒܝܘ.
ܒܝܡܬܐ ܕܠܐܠܗܝ ܟܬܒܐ ܢܫܩܪ. ܘܒܘܝܢܐ ܕܢܦܫ ܫܘܠܡܐ ܡܟܬܒܢܐ
ܢܬܠ. ܐܦ ܓܝܪ ܐܪܥܐ ܢܡܐ ܕܓܠܐ. ܟܕ ܒܢܬܠܬܐ [p. 5 b] ܕܡܟܬܒ
ܦܪܢܐ ܡܬܐ ܕܢܬܚܝܢ ܒܬܘܫܡܫܬܗ ܗܦܟܠ. ܗܟܢܐ ܡܬܡܪܐܝܬ ܦܪܙܐ ܕܡܫܝܚܝܬܐ
ܡܫܬܟܚܐ. ܐܝܟ ܕܝܢ ܐܘ ܡܬܚܙܝܢ. ܕܗܘ ܓܝܪ ܬܘܡܗ ܒܦܘܪܫܢ ܕܢܘܗܪܐ
ܢܦܫ. ܘܐܢܫ ܪܘܚܐ ܕܢܪܐܬܐ ܠܢܟܪܝܐ ܕܪܘܚܢܝܬܐ ܪܘܚܝ. ܠܝܬܝܢܐ ܕܝܢ
ܐܘ ܠܓܡܪ ܢܬܢܟܪܝ. ܐܘ ܡܬܠܗܘܬܐ ܟܕ ܒܢܘܬܝ ܐܘܟܝܢ. ܡܛܠ
ܗܢܐ ܕܬܫܠܘܬܐ ܕܩܢܘܡܗ ܕܐܠܗܐ. ܟܕ ܦܠܚܐ ܠܦܪܘܫܘ
ܒܝܫܘܥ ܕܡܫܬܡܠܝܢ ܦܪܙܐ ܡܬܒܪܢܝܐ ܡܟܬܒܢܐ ܠܒܪܢܫܝܢ ܒܘܟܪܐ
ܕܘܪܫ. ܡܬܬܟܫܦܝܢ ܗܘ ܓܝܪ ܡܢ ܟܠ ܦܪܨܘܦ ܐܝܟ ܬܠܡܝܕܐ
ܟܬܒܐ ܠܫܠܝܚܐ ܕܐܠܗܐ. ܗܘ ܕܒܠܘܚ ܥܒܪܐ ܠܝ ܟܕ ܐܡܪ: ܦܠܓܘ
ܗܒܠ ܡܪܕܘܬܐ. ܡܛܠ ܕܐܝܟ ܕܝܠܗ ܒܢܝܐ ܦܓܪ ܐܢܬܬܟܘܢ
ܐܠܗܐ. ܕܗܘ ܒܥܒܝܕܘܬܗ ܡܫܪܪ ܠܦܘܪܫܢ ܦܘܠܘܣܬܐ
ܕܩܢܘܡܗ ܐܡܝܢ:

VI. ÎSHŌ-YAHBH TO HÔRMIZD, A FELLOW STUDENT AT NISIBIS.

ܕܝܠܗ ܬܘܒ ܠܗܪܡܙܕ ܕܐܣܟܘܠܝܐ ܕܢܨܝܒܝܢ.

ܡܫܘܕܥܢܘܬܗ ܠܗܘܪܡܝܙܕ ܐܚܝ ܒܡܪܢ ܫܠܡ. ܗܟܢܐ ܐܬܪܚܝܬ
ܐܘ ܢܦܫܐ. ܘܠܬܘܣܦܬܐ ܕܡܫܬܡܪܝܢܘܬܟ ܡܠܘܐ ܠܒܢܝ ܐܘܪܚܐ.

ܫܥܠܐ ܘܒܠ ܢܒܥܘܬܗ. ܕܠܒܠ ܡܢ ܒܕܝܘܬܐ ܕܝܒܫܘܬܗ ܢܬܬܚܕ
ܠܝ ܒܘܠܒܗ ܕܦܓܪܐ. ܗܕܝܢܐ ܕܢܛܠܝܢ ܕܡܫܒܚܝܢ. ܐܢܐ ܓܝܪ ܟܕ
ܘܡܬܢܝܚ ܡܫܬܟܚ ܐܢܐ ܒܘܒܠܗܐ ܕܐܒܪܗܡ ܒܠܘܚܡܐ ܕܚܘܒܒܝ:
ܡܢܗܘܢ ܐܢܐ ܕܘܟܪܢܝܗ. ܕܠܐ ܡܬܗܦܟ ܐܬܚܫܒܬ ܡܢ ܥܘܗܠܢܐ ܕܒܪܐ
ܒܪ. ܠܡܗܦܟܘ ܡܢ ܒܫܝܡܘܬܐ ܕܡܠܟܘܬܗ ܕܘܚܝ. ܟܕ ܐܬܚܫܒܬ
ܠܡܦܩܘ [p. 6a] ܠܘܬ ܦܘܩܕܢܐ ܕܐܒܘܗܝ. ܗܘܠܟܐ ܕܠܫܡܝܢ
ܠܐܝܩܪܗ. ܕܡܫܝܚܐ ܕܝܢ ܘܒܢܐ ܕܬܗܘܐ ܐܝܟ ܐܢܫܐ. ܒܪܡ ܠܐ ܡܬܦܠܓ
ܐܢܐ. ܐܠܗܐ ܐܢܬ ܠܝ ܢܚܡܬܐ ܒܒܠܡܬܟ. ܘܡܫܠܡ ܠܡܢܐ
ܣܓܝܐܬܐ ܕܡܘܕܐ ܕܡܘܬܐ ܕܡܠܟܐ:

VII. ÎSHÔ'-YAHBH TO MÂR SABHR-ÎSHÔ' THE ARCHIMANDRITE OF MÂR ṢĔLÎBHÂ.

ܠܘܬ ܪܝܫ ܕܝܪܐ ܕܡܪܝ ܨܠܝܒܐ. ܡܫܕܪ ܐܘܠܨܢܐ ܡܢ ܫܪܪܐ ܡܘܬܪܗ
ܕܝܘܪܝܢ.

ܠܡܬܒܪܟܢܐ ܕܡܪܢܐ ܘܦܠܚܐ ܕܒܝܬܘܬܐ ܡܪܝ ܣܒܪܝܫܘܥ.
ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܐܢܐ ܐܒܘܢ ܕܐܢܬ ܡܟܝܠ ܐܢܬ ܐܘ ܚܫܝܒܐ
ܕܐܠܗܐ. ܠܚܢܢ ܘܒܫܘܠܛܢܗ ܢܩܡܬܐ ܡܬܒܥܐ ܗܘܝܐ. ܘܐܦ ܒܘܪܟܐ
ܕܝܬܒܘ: ܕܠܐ ܠܗܐ ܕܐܬܦܪܫܘܬ ܕܝܢܝ ܒܦܠܓܐ ܕܦܪܨܘܦܐ ܐܬܬܪܝܟܐ.
ܟܘܢܗ ܠܒܢܝܢܘܬܐ ܐܝܟ ܐܬܬܝܗ: ܕܠܗܘ ܕܗܘܝܐ ܕܐܢܬܐ ܡܦܪܫܢܘܬܐ
ܝܫܘܥ ܕܡܬܬܪܘܬܗ ܐܬܬܥܝܢ. ܒܐܘܪܚܐ ܠܐ ܡܬܢܛܪܝܢ ܐܬܬܚܝܪ
ܒܗܘܢܐ ܕܢܦܫܘܬܗ. ܐܬܬܝܗܒ ܐܝܟ ܕܒܠ ܠܒܢܝܢܐ ܡܫܬܡܠܝܐ ܕܢܠܝ
ܡܫܡܠܝܘܬܐ ܒܫܢܝܐ ܕܝܬܝܪ. ܘܒܠܗܘܢ ܫܘܒܚܐ ܕܦܪܨܐ ܐܬܗܦܟܢ
ܠܝ ܐܦ ܐܝܬܝܗ. ܕܝܢܝ ܡܬܡܛܝܢܘܬܐ ܫܠܡܘܬܐ ܕܗܢܘܢ. ܐܦܢܘܢ
ܒܠܘܬܝ ܠܫܘܪܝ ܝܬܝܪܐ ܕܫܦܝܪ. ܕܐܝܟ ܗܠܝܢ ܗܘܝܢ ܐܦ ܗܕܐ ܟܕ
ܡܬܬܢܝܚܐ ܐܢܐ. ܘܡܬܚܫܒܐ ܕܘܟܝܐ ܬܫܘܝܬܐ ܕܫܘܬܦܘܬܗ ܚܝܐ ܡܘܝܬܐ
ܐܢܐ: ܐܝܟ ܕܠܗܢܘܢ ܒܡܬܒܥܐ ܡܫܡܠܝܐ ܡܬܚܙܝܐ ܐܢܐ. ܐܪܘܢ ܘܒܝܬ

ܫܒܝܠ ܡܕܒܪܢܘܬܗ ܕܚܝܠܐ ܡܫܡܠܝܢܐ ܐܘ ܢܒܥܐ. ܠܬܘܩܦܐ ܕܬܫܡܫܬܐ
ܕܐܝܬ ܠܝ [p. 6b] ܘܒܢܐ. ܠܐ ܓܝܪ ܡܢܝܢܐ ܐܦܠܐ ܡܬܚܫܒܢܐ. ܕܠܐ ܗܘܝܐ
ܕܓܠܝܠܐ ܡܬܝܩܪܢܐ: ܢܟܪܝܐ ܐܢܐ ܕܬܫܘܒܚܐ ܕܠܒܢܐ ܫܠܡܐ ܗܢܐ
ܡܬܚܫܠܦܢܐ. ܐܝܬ ܠܝ ܓܝܪ ܡܬܝܪ ܡܢ ܟܠܢܐ. ܐܘܨܝܢܘܗܝ ܣܓܝܐܐ
ܘܐܝܬܐ ܕܦܘܪܥܢܐ. ܕܗܦܟ ܠܡܐܢܝ ܐܠܦܐ ܕܐܬܒܢܝ ܕܠܐ ܗܘܝܐ
ܒܡܫܡܘܫܗ ܕܘܒܪܐ ܗܢܐ. ܗܘ ܓܝܪ ܕܥܡ ܐܬܩܪܒ ܒܘܟܪ. ܠܐܪܥܐ ܐܘܪܚ
ܘܠܫܘܡܠܝ ܢܦܠ. ܘܡܢ ܫܠܡ ܘܒܫܠܡܘܬ ܠܟܠܝܘܬܐ ܕܐܢܫܐ ܡܥܕܪܢ
ܥܡ ܡܕܒܪܢܘܬܗ ܕܐܠܗܘܬܐ. ܟܕ ܡܬܝܪܬܗ ܠܝ ܡܬܝܪ ܡܢ ܟܠܢܐ
ܢܩܝܦ ܒܦܘܪܥܢܐ ܕܒܠܥܕܗ. ܐܝܟ ܕܠܡܬܡܠܝܘ ܕܫܘܒܚܘܗܝ. ܒܥܒ
ܒܪ ܡܐܢܐ ܡܢ ܟܠ ܚܫܝܢ ܬܬܦܪܣܢ. ܢܬܡܠܝ ܐܦ ܣܟ ܕܒܠܐ ܕܠܘܚܐ
ܢܬܒܣܡ ܒܝܘܡܢ. ܘܬܘܕܝܬܐ ܕܟܪܝܐ ܠܐܒܘܠܘܬܐ ܕܐܝܟ ܗܢܐ.
ܒܝܕ ܫܠܡܘܬܐ ܕܫܦܝܪܐ ܬܬܬܪܨ ܠܒܘܪܟܗ ܕܡܬܚܫܒ. ܕܗܘ ܒܫܡܥܘܬܗ
ܢܬܒܪܟ ܡܢ ܟܠ ܕܡܬܒܥܝܢ ܐܝܟ:

VIII. ÎSHÔ'-YAHBH TO HIS FRIEND SERGIUS AFTER THE WAR.

ܕܝܠܗ ܐܢܐ ܟܬܒܐ ܡܢ ܒܬܪ ܚܪܒܐ ܕܪܗܘܡܝܐ.

ܝܬܝܪܐܝܬ ܠܣܪܓܝܣ. ܒܡܪܢ ܫܠܡ. ܡܛܠ ܕܡܫܡܘܫܐ ܕܚܪܒܐ
ܐܘܪܚ ܒܥܠܡܝܢ ܠܡܬܐ ܕܫܠܡܐ ܐܘ ܚܪܒܐ. ܘܒܥܒܕܐ ܕܡܚܪܒܢܘܬܐ
ܕܟܪܗܢܐ ܠܟܠ ܬܩܘܦܬܗ ܕܗܕܐ ܐܘܪܚܘܬ ܡܠܝܐ ܕܐܪܒܥܬܐ.
ܘܒܫܘܚܠܦܐ ܕܠܚܡܐ ܕܡܬܬܢܝܚܐ ܐܬܝܕܥ ܒܝܕܥܬܐ ܐܝܟ ܡܠܝܐ ܕܪܡܘܬܐ
ܢܦܫ: ܡܛܠ ܗܢܐ ܒܪܘܚܐ ܕܦܘܠܚܢܐ ܐܝܬܝܗ ܡܬܚܒܒܐ ܕܚܪܒܐ.
ܒܫܒܒܐ [p. 7a] ܕܡܬܚܒܝܢܝܢ. ܘܡܢ ܒܦܘܠܚܢܐ ܕܥܡܠܐ ܐܝܟ ܕܡܢ ܒܪ
ܠܬܠܡܝܕܐ ܕܬܫܘܒܚܬܐ. ܘܡܢܐ ܕܐܘܠܨܢܐ ܡܬܬܒܪܝܢ. ܠܐ ܕܝܢ ܡܢܚܡܐ
ܡܬܚܙܝܢܐ ܒܐܪܥܬܐ ܕܫܘܠܛܢ ܒܫܒܒܐ ܟܕܒܪܐ. ܡܠܟ ܫܒܝܠ ܐܘ
ܢܒܥܐ. ܕܐܒܘܗܝ ܕܐܝܬܝܢ ܠܝ ܒܝܢܬ ܕܦܠܓܘܬܐ. ܐܡܪ ܠܝ ܒܫܒܒܐ

ܕܡܘܠܟܢܝ. ܐܦ ܒܡܫܬܐܝܬܐ ܘܐܦ ܕܬܠܡܝܕܘܬܐ. ܫܟܝܚ ܕܝܢ ܟܕ ܐܬܠܦ
ܐܢܫܝܢ ܕܥܒܕ ܫܠܡ: ܐܬܟܠ ܡܢ ܡܘܫܒܝ ܒܣܘܟܠܬܐ ܕܒܘܫܐ.
ܚܣܝ ܕܝܢ ܟܕ ܐܝܟ ܐܘܪܚܐ ܡܢ ܫܘܠܐ ܐܬܦܠܓܬ ܡܢ ܡܫܒܪܢܐ ܕܒܘܣܝܐ.
ܡܘܕܝܢ ܠܡܫܝܚܘܬܗ ܕܡܪܢ ܕܒܥܠ ܫܢܝ ܟܕ ܐܥܒܕ ܕܝܢ ܐܦ ܡܫܬܟܚܝܢ
ܕܒܥܠܠ ܚܫܒܠ ܦܪܨܘܦܝ ܕܚܒܘܫܝܐ. ܐܠܗܐ ܕܢܚܒܪܢ ܡܢ ܟܠ
ܕܒܢܝܟ ܐܡܝܢ:

IX. ÎSHÔ'-YAHBH TO MÂR 'ABHD-ÎSHÔ' ON THE DEATH OF HIS ABBOT.

ܕܝܠܗ ܐܒܐ ܚܣܝܐ ܡܛܠ ܫܘܢܝܐ ܕܪܒܗ.

ܠܡܪܝܐ ܘܒܠ ܐܒܝ ܡܣܒܪܢܐ ܡܪܝ ܥܒܕܝܫܘܥ ܝܫܘܥܝܗܒ ܒܡܪܢ
ܫܠܡ: ܒܪܚܡܬܐ ܕܐܠܗܐ ܗܘ ܕܐܠܒܫܢ ܕܝܫܘܥܝܬܐ ܕܒܚܟܡܬܐ ܐܬܡܠܝ
ܠܡܫܡܫ. ܟܕ ܠܒܝܬܐ ܒܘܣܝܐ ܒܡܬܚܒܒܬܐ ܕܒܘܪܐ ܠܒܣܝܡܐ ܚܒܪܐ:
ܠܡܬܠܘܫܬܐ ܕܫܘܪܝܐ ܒܝܬܐ ܕܫܘܠܡܗ ܫܠܝܡ. ܘܒܠܚܘܕܝܬܐ ܕܫܠܠܬܐ
ܦܬܓܡܐ ܕܒܪܡܝܢ ܠܝܘܡܗ ܐܘܚܕܢ. ܘܟܕ ܫܠܚ ܕܘܟܪܢܗ ܡܛܠ ܗܘܐ
ܠܒܘܠܡܐ ܕܥܠܝܗ. ܐܠܐ ܐܘܕܥܢ ܡܢ ܟܬܒܐ ܕܝܠܝܘܬܗ. ܘܡܫܬܠܡܝܢ
ܡܢ ܦܪܣܐ ܕܒܥܒܘܬܐ ܡܬܕܒܪܢ ܠܡܠܘܫܐ ܕܡܫܬܥܠ ܕܒܪܘܚܐ. ܘܡܛܠ
ܗܢܐ ܐܦ ܐܢܠܠ. ܡܛܠ ܗܢܐ ܕܡܪܢ ܠܒܪܢܫܐ. ܐܚܝܐ ܠܗ ܡܢ ܟܠ
ܦܓܘܠ ܡܬܐ ܠܚܝܝܢ ܠܡܝܬܐ [p. 7b] ܟܠ ܡܫܡܠܝܢܘܬܗ ܕܐܠܗܐ: ܕܐܠܗܐ ܒܪܗ
ܘܠܦܬܟܪܗ ܕܡܫܡܠܝ ܕܒܪܘܚ. ܗܢܘ ܕܝܢ ܠܒܪ ܡܫܬܠܡܢܐ ܕܡܫܬܝܢ
ܡܒܛܠܢܐ. ܠܡܬܒܥܠܘ ܡܫܟܚܐ ܕܒܘܪܚܐ ܕܪܘܚ. ܠܡܬܒܠܥ ܒܦܓܪܐ
ܡܘܬܐ ܡܝܘܩܢܐ ܕܚܝܐ ܕܡܢ ܐܕܡ ܫܡܝܐ. ܠܒܝܬܘܪܐ ܕܥܠܝܗ
ܐܠܗܐ ܐܫܝܦ ܒܚܠܘܦܝ ܠܟܠ ܡܢܬܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܒܟܠ ܘܡܫܡܫ
ܡܢ ܟܠ: ܝܠܗܝ ܠܡܪܢ ܕܡܫܬܪܝܢܘܬܐ ܐܒܘܢ ܚܘܒܐ ܡܪܝ ܚܢܢܝܫܘܥ.
ܒܘܪܟܬܐ ܗܘܐ ܫܠܝܡ ܡܢ ܟܠ. ܠܐܬܪܐ ܚܕܬܐ ܕܡܒܝܬܐ ܚܒܪܐ. ܚܕܝܢ
ܗܘ ܓܝܪ ܚܝܐ ܕܡܫܬܘܬܐ: ܘܒܝܬܘܡܐ ܕܝܫܘܥ ܕܡܫܬܐ ܫܠܝܡ.

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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
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[illegible]
[illegible]
[illegible] [p. 8a]
[illegible]
[illegible]
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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ܕܐܠܗܐ ܟܕ ܡܬܠܝܐ ܕܡܠܘܬܟ ܡܬܚܙܝܐ. ܘܕܒܬܪܟ ܐܦ ܒܡܠܟܘܬܐ
ܡܫܒܚܬܐ ܕܦܪܨܘܦܟ ܢܬܚܙܐ. ܢܬܥܗܕ ܫܠܡܐ ܕܡܫܝܚܐ ܒܘܫܡܫܬܐ
ܕܚܘܒܟ: ܠܐܒܗܘܬܐ ܩܕܝܫܬܐ ܘܠܐܚܝܢ [p. 8b] ܪܚܝܡܐ ܕܝܠܢ. ܫܐܠܝܢ
ܒܫܠܡܟ ܟܠܗܘܢ ܪܚܝܡܐ ܕܝܠܢ.

X. ÎSHÔʿ-YAHBH TO MÂR ḤABBÎBHÂ AND HIS FELLOW MONKS AT MOUNT ÎZLÂ.

ܕܠܘܬ ܐܚܐ ܕܒܪܘܚܐ ܕܐܝܙܠܐ ܡܟܝܟܐ ܥܘܒܕܐ ܕܒܫܡܗܘܢ.
ܠܡܫܒܚܐ ܕܐܠܗܐ ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܚܒܝܒܐ. ܥܡ ܐܒܗܘܬܐ
ܟܘܠܗܝܢ ܘܐܚܐ ܩܕܝܫܐ ܕܥܡܗ ܒܬܫܡܫܬܐ ܕܛܘܪܐ ܡܬܢܨܚܝܢ. ܒܡܪܐ
ܕܠܘܬ ܕܚܘܒܐ ܕܐܒܗܘܬܟܘܢ ܡܫܬܐܠܢ ܒܡܪܢ ܫܠܡܐ. ܠܐ ܡܬܬܘܡ
ܡܥܡܪܐ ܕܘܝܐ ܐܘ ܫܘܚܐ ܕܐܠܗܐ ܕܡܬܚܫܚܢܐ ܠܢܦܫܐ ܕܫܘܬܦܘܬܐ:
ܐܬܚܙܝ ܕܘܝܐ ܠܡܦܣܐ ܠܣܘܥܪܢܗ ܕܡܫܝܚܐ. ܡܢ ܕܥܠܬܐ ܕܐܠܗܐ
ܕܝܠܬܐ ܐܦܝܣܬܐ. ܘܒܪܘܚܐ ܕܠܗ ܚܘܦܠܐ. ܐܝܟܢܐ ܕܠܗ ܒܠܚܘܕ
ܕܐܠܝܘܬܐ ܕܡܢ ܚܝܠܬܗܘܢ ܡܘܬܪܢܐ ܡܬܚܙܐ. ܐܠܐ ܕܐܦ ܡܢ ܒܠܗ
ܒܘܝܐܐ ܕܫܒܪܐ ܡܫܒܚܢܐ ܕܡܢ ܐܠܗܐ ܡܬܬܥܕܪ. ܥܡ ܕܝܢ ܥܠܝܗ
ܢܬܥܬܝܪ ܬܘܩܦܗ ܕܫܘܪܐ. ܒܗܘ ܕܐܦ ܡܢ ܐܠܗܐ ܝܗܒܘܢ ܠܗ ܒܝܕ
ܡܢ ܡܢܐ ܕܐܠܗܐ. ܢܬܚܠܝܢ ܡܬܥܠܝܢܘܬܗ ܕܫܘܒܚܐ ܡܫܒܚܐ
ܐܦ ܐܝܟ ܕܡܪܢ: ܕܒܬܪܟ ܬܘܒܐ ܕܒܠܗܘܢ ܢܚܘܐ ܒܡܠܟܬܐ
ܕܫܘܒܚܗ ܡܢܐ ܒܟܠ ܒܘܝܐܐ. ܕܐܝܟܢ ܐܝܟ ܕܠܘܬܝܢ ܕܡܫܬܐ ܫܦܝܪܬܐ ܒܢ
ܪܫܐ ܟܠܗܘܢ ܘܝܗܒܐܝܬ ܠܗܘܢ ܢܓܗܐ ܬܫܒܘܚܬܐ. ܕܒܗܘܢ ܣܘܓܐܐ
ܕܦܪܨܘܦܐ ܒܝܕܘܬܐ ܬܬܚܙܐ ܟܕ ܐܠܗܐ ܫܒܝܚ. ܐܠܐ ܕܝܢ ܡܛܠ
ܕܬܘܒܐ ܕܡܢ ܫܘܬܦܘܬܐ ܕܒܠܘܥܝ: ܡܛܠܗ ܠܡܣܝܒܪܘ ܟܠܐ
ܡܢ ܠܣܛܢܐ ܕܒܝܫܐ. ܬܬܦܢܘ ܥܠܝ ܕܐܢܐ ܐܢܐ ܡܢܟܘܢ. [p. 9a] ܘܒܟܠܐ
ܠܝ ܥܒܕܝܢ ܒܨܠܘܬܐ ܕܬܫܒܘܚܬܟܘܢ. ܘܕܐܚܝܢܐ ܡܕܟܪܢܐ ܠܣܘܥܪܢܟܘܢ
ܒܨܠܘܬܐ ܕܬܫܒܘܚܬܗ ܕܐܠܗܐ. ܡܢ ܟܬܒܐ ܕܠܒܪܢܫܐ ܕܐܠܗܐ ܠܥܡܐ

ܕܩܕܝܫܬܐ ܕܡܕܒܪܢܐ: ܒܟܠ ܘܦܪܝܫ ܕܡܪܐ ܕܢܩܐ ܘܠܗܘ ܐܝܬܝܗܘܢ:
ܡܕܒܪܢܘܬܗܘܢ. ܠܡܢܐ ܓܝܪ ܐܬܝܐ ܡܢ ܕܠܒܪ ܦܐܪܐ ܛܘܒܢܐ ܕܫܘܬܐ.
ܕܠܡܠܟܘܬܐ ܕܫܡܝܐ ܡܩܪܒܐ ܕܡܬܬܡܢܐ ܡܛܠ ܐܝܟܘ. ܗܢܘܢ ܕܝܢ
ܡܕܒܪܢܐ ܕܬܫܡܫܬܐ ܕܪܘܚ ܕܐܬܦܩܕܘ ܕܡܠܐܟܐ ܠܒܢܝܢܫܐ ܕܡܦܪܫܐ
ܐܢܘܢ: ܘܡܢ ܡܠܟܐ ܕܫܡܝܐ ܠܗܘܢ ܢܚܬܐ ܕܠܐ ܡܬܒܛܠܢܘܬܐ
ܬܬܚܠܦ: ܒܗܘܢ ܐܝܟ ܕܒܕܝܢܐ ܕܡܪܐ ܘܗܘܝܐ ܕܒܘܪܟܬܗܘܢ ܗܢܝܢ.
ܘܦܠܚܐ ܡܬܩܢܐ ܕܒܚܝܠܗ ܕܐܠܗܐ ܘܬܪܥܐ ܗܘ ܕܫܦܝܪܘܬܗܘܢ
ܒܗܘܢ ܒܡܬܒܪܢܐ ܕܡܫܡܠܝܘܬܗܘܢ. ܡܢ ܗܠܝܢ ܓܝܪ ܘܕܐܝܟ ܗܕܐ:
ܟܕ ܐܬܚܙܝ ܕܝܢܐ ܗܘ ܠܘܬܟܘܢ ܘܡܕܝܢ ܒܟܠ ܐܬܪ ܡܕܒܪܐ ܡܪܝܐ
ܕܝܢ. ܠܡܢܐ ܡܢ ܐܢܫܝܢ ܕܝܢܐ ܘܡܢ ܐܬܚܝܕܘ ܒܪܘܚܐ ܕܡܕܒܪܢܘܬܗܘܢ
ܐܝܟ ܦܘܩܕܢܗ ܕܐܠܗܐ. ܕܠܐ ܓܒܪܐ ܠܫܘܒܚܐ ܐܬܚܝܒ ܒܘܣܡܐ
ܗܡܝܢܐ ܕܝܘܩܪܐ ܕܘܟܝܐ. ܘܡܕܒܪܢܐ ܕܬܫܡܫܬܐ ܠܘܩܒܠ ܕܐܚܝܕܝܢ.
ܐܦ ܓܝܪ ܡܬܚܙܐ ܗܘ ܒܝܕܥܬܐ ܕܪܘܚ ܚܟܡܬܐ ܦܠܓܘܬܐ. ܒܥܒܝܕܬܐ
ܗܘ ܕܐܡܪ ܒܠܘܬܢ ܟܠ ܫܡܝܐ ܒܪ ܚܢܢ. ܕܠܐ ܡܦܩܕܢܐ ܠܕܘܒܪܗ
ܕܝܢܐ ܬܫܡܫܬܐ ܕܫܘܒܚܐ ܕܝܘܡܐ. ܒܗܢ ܕܡܠܟܐ ܒܢܝܢ ܕܠܗܐ ܐܝܟ
ܕܒܬܪܗ. ܐܦ [p. 9b] ܡܢ ܩܕܡܬܐ ܕܒܢ ܠܫܘܡܠܝܐ ܒܟܠ ܕܪ ܚܝܐ ܕܫܡܝܢ
ܠܒܘܝܐܐ ܕܡܕܒܪܢܘܬܗܘܢ. ܐܦ ܬܒܥ ܐܢܐ ܕܢܕܥܘܢ ܠܢܫܡܬܐ ܡܬܕܒܪܢܐ
ܒܘܪܟܬܐ ܕܡܕܒܪܢܘܬܗ ܒܗܘܢ ܡܫܬܡܠܝܐ ܠܬܫܡܫܬܐ ܕܣܘܟܗ ܕܐܠܗܐ
ܡܕܒܪܢܘܬܗ. ܬܬܕܥܘܢ ܗܟܝܠ ܠܬܡܢܝܐ ܕܒܠܝܘܬ. ܗܢܘܢ ܕܝܢ ܗܢܘܢ
ܐܬܘܬܐ ܕܘܟܝܐ ܫܡܝܢܝܬܐ ܕܚܝܐ ܕܝܠܗ ܡܘܒܠܐ. ܘܕܗܘܝܘܬܗܘܢ
ܝܘܩܪܐ ܕܡܠܟܐ ܕܠܘܩܒܠ ܡܕܒܪܢܐ ܕܗܝܡܢܘܬܐ. ܘܡܘܒܠܢܐ ܕܫܠܡܘܬܐ
ܒܫܘܬܐ ܫܡܝܢܝܬܗܘܢ. ܘܠܐ ܡܩܒܠܝܢ ܠܬܫܡܫܬܐ ܕܡܘܒܠܢ. ܕܐܦ
ܕܡܕܝܢܐ ܩܠܝܠ ܐܬܡܬܝܢ ܠܒܘܗܕܢܗ ܕܡܕܝܢܐ. ܕܠܐ ܒܬܠܡܘܬܗ ܕܡܕܝܢܐ
ܠܦܪܘܫܘܬܐ ܕܬܘܕܝܬܐ ܡܕܒܪܬܐ ܩܕܡ ܟܠ ܐܕܝܫܬܐ. ܘܡܬܚܫܢܐ
ܕܫܘܒܚܐ ܕܗܘܢ ܐܦ ܦܘܡܐ ܕܡܫܠܡܢܘܬܐ ܡܬܬܚܝܒ ܠܡܕܒܪܘ. ܠܗܠܝܢ

ܘܟܠ ܡܘܗܒܬܐ ܕܒܠܥܘܕܝܗ. ܡܢܝܬܗܘܢ ܕܟܠ ܢܦܫ ܗܘܝܐ
ܕܡܫܡܫܢܘܬܗܘܢ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܠܡܬܢܛܪܘ ܫܪܪܐ ܕܗܝܡܢܘܬܐ
ܒܬܘܕܝܬܐ ܕܦܐܝܐ. ܘܠܡܬܚܝܪܘ ܒܫܘܠܛܢܐ ܕܡܘܗܒܬܐ ܕܪܘܚ.
ܕܢܬܟܠܡܘ ܢܦܪܘܩ ܩܕܝܫܐ. ܠܗܘܢ ܕܝܢ ܕܒ ܠܗܘܢ ܟܕ ܢܬܡܫܐܢܝܬ
ܐܬܡܠܟܘܢ ܒܡܘܕܝܢܘܬܗ ܕܐܠܗܐ ܐܝܟ ܐܘܟܠܣܐ ܕܝܠܗ. ܠܟܢ ܡܟܝܠ
ܡܛܠ ܕܢܗܘܐ ܠܟܘܢ ܥܒܕܐ ܡܠܟܐ ܘܡܫܝܚܐ. ܘܐܦܠܐ ܡܛܠ ܕܟܘܬܐ
ܒܝܠܘܬܐ ܕܐܝܠܝܢ ܕܡܬܩܢܝܢܘܬܗ ܕܢܝܫܐ ܐܝܟܢܐ. ܐܠܐ ܒܠܚܘܕܝܗ
ܒܟܠ ܡܘܗܒܬܐ: ܠܢܒܝܘܬܐ ܡܫܬܒܚ ܠܝ. ܘܡܬܬܕܥ ܒܠܚܘܕ [p. 10a]
ܠܫܠܝܚܐ ܕܒܢܝ ܗܕܐ ܡܫܡܠܝܐ ܐܢܘ. ܠܡܫܡܫܢܘܬܐ ܕܥܕܬܐ ܘܠܢܒܝܘܬܐ
ܕܬܪܝܢܐ. ܡܟܝܠ ܐܢܐ ܕܝܢ ܠܗܘܢ ܕܡܬܩܘܡܘܬܗܘܢ. ܕܒܝܠܘܬܐ
ܕܡܫܡܫܢܘܬܗܘܢ ܡܘܗܒܬܐ ܕܡܬܥܒܕܢ ܢܬܦܫܛ. ܕܒܗ ܢܬܡܫܟܢ
ܘܡܪܢܐ ܕܒܫܡܝܐ ܒܝܕܐ ܕܡܗܝܡܢ ܠܟܝܢܗ ܕܐܠܗܐ ܢܬܒܠܥ.

XI. ÎSHÔ-YAHBH TO PAUL THE ARCHIMANDRITE.

ܕܝܠܗ ܐܢܐ ܚܣܝܐ ܕܐܬܗܦܟ ܠܕܪܝܘܬܐ ܕܡܘܗܒܬܐ ܐܚܪܢܝܐ.

ܠܐܘܕܝܬܘܢ ܠܦܘܠܘܣ ܐܚܝ ܒܡܪܢ ܫܠܡ: ܢܣܒܬ ܟܬܒܐ ܡܬܚܫܒܬ
ܐܦ ܡܢܗ ܠܡܕܝܢ ܕܟܬܒܬ ܠܝ. ܘܒܗܘ ܕܐܬܚܙܝܬ ܐܝܟ ܦܘܩܕܢܐ
ܠܡܬܚܫܒܬ: ܠܘ ܟܬܒܐ ܒܟܬܒܐ. ܠܐ ܓܝܪ ܐܝܬܘܗܝ ܗܕܐ. ܠܗܘܢ
ܕܟܠܗܘܢ ܡܫܡܫܝܢ ܒܕܘܟܬܗ. ܒܟܠ ܟܘܠܗܝܢ ܕܚܫܝܢ. ܐܠܐ ܒܟܠ
ܡܛܠ ܦܟܝܗܘܬܐ ܡܬܐܪܬܐ ܕܝܠܗ. ܘܠܦܩܐ ܕܩܘܪܒܐ ܘܕܘܒܪܐ
ܘܕܝܢܐ. ܡܟܝܠ ܠܝ ܟܘܠܝ ܕܝܢ ܕܘܟ ܠܕܘܟ. ܠܘ ܕܝܢ ܗܕܐ
ܢܫܬܒܩ ܠܝ. ܐܠܐ ܐܬܪܐ ܕܪܚܡܐ ܘܚܘܒܐ ܡܫܡܠܝܐ ܢܚܘܐܘܗ
ܒܟܠ ܠܟܠ ܕܘܟ. ܘܢܬܠܘܢ ܒܟܠ ܗܘܠܕܢܝܢ ܘܡܬܬܐܝܚ
ܐܢܬ. ܒܟܠ ܕܝܢ ܐܝܟ ܡܛܠ ܡܢ ܒܟܠܗܘܢ ܐܝܟ ܕܐܦ ܐܢܬ ܐܢܬ.
ܘܒܗܝܢ ܒܟܠܗܘܢ ܕܐܠܗܐ ܢܗܘܐ ܕܗܘ ܡܕܒܪ ܒܟܠ ܗܘܠܕܢܝܢ.

ܒܐܘܪܚܐ ܕܫܪܪܗ. ܘܐܫܬܡܥܝܢ ܥܠ ܫܘܒܚܐ ܘܡܢ ܡܕܡ ܠܐ ܡܬܒܛܠ.
ܐܝܟܢ ܓܝܪ ܕܡܫܬܠܛܝܢ ܫܒܝܐ. ܐܦ ܠܡܠܐܟܐ ܕܪܘܚܐ ܡܫܒܚܝܢ
ܠܡܪܗܘܢ. ܐܬܬܕܟܪܬ ܕܝܢ ܐܦ ܗܝ ܫܒܝܢ ܠܫܒܝܐ ܗܘ ܕܡܫܬܠܛܝܢ.
ܠܐܢܫܐ ܕܝܢ ܕܢܦܫܗ. [p. 10b] ܠܐ ܓܘܢܐ ܡܠܦܢܐ ܐܝܟ ܕܡܢ ܢܦܫܗ. ܐܠܐ
ܡܫܘܕܥܢܐ ܒܠܚܘܕ ܕܦܘܩܕܢܐ ܕܡܪܢ ܘܕܫܘܠܛܢܐ ܕܐܒܗܘܬܐ. ܘܡܢܐ
ܕܡܘܕܐ ܐܢܘܢ ܐܦܝܗ ܐܢܘܢ ܕܝܬܒܘܢ. ܘܐܢ ܡܬܘܡܝܢ ܕܝܢ ܐܢܘܢ
ܒܫܘܒܐ. ܘܐܢ ܡܬܚܫܒܝܢ. ܫܦܝܪ ܐܢܘܢ ܥܠ ܫܘܒܚܝ. ܘܐܢ ܡܬܒܥܝܢ
ܠܝ ܠܡܦܩܕ. ܐܦܝܗ ܐܢܘܢ ܠܡܬܒܥ ܦܘܩܕܢܐ. ܘܐܢ ܠܐ ܡܬܒܥܝܢ.
ܐܘܕܥܘܢ ܡܢ ܟܕܘ ܕܠܐ ܡܬܟܢܫܐ ܠܝ ܠܡܦܩܕ ܠܗܘܢ. ܘܐܢ
ܐܠܝܨܐ ܠܡܦܩܕܘ. ܫܕܪܘ ܫܪܒܗܘܢ ܒܠܐܝܬ ܒܫܠܠܬܐ ܕܫܘܒܐ.
ܘܒܠܐ ܕܠܐ ܕܘܟܬܐ ܘܕܠܐ ܒܝܕܠ. ܟܕ ܠܐ ܡܕܒܪܝܢ ܐܢܐ ܡܢ ܟܢܫܐ
ܫܘܟܠܠܐ ܕܐܢܐ ܠܠܝܛܐ ܡܫܕܪܘܬܐ. ܗܐ ܗܟܝܢ ܒܠܒܝ ܠܡܫܟܚ.
ܠܐ ܡܬܚܫܚܫܘܬܐ. ܐܢܝܢ ܡܫܬܡܫܢܐ ܢܗܘܘܢ ܠܦܘܩܕܢܐ
ܡܘܬܒܢܐ. ܕܝܠܗ ܡܕܝܢܬ ܐܝܟ ܗܘܘ ܫܘܬܦܐ ܕܡܬܒܐ ܠܗܘܢ
ܘܠܝ. ܘܐܘܟܦ ܐܠܐ ܕܝܢܘܟ ܓܝܪܐ. ܡܬܥܒܕ ܠܝ ܕܝܢ
ܐܬܬܕܟܪܬ ܡܢ ܒܠܡܕܡ. ܥܠ ܚܘܒܐ ܠܡܠܟܘ. ܘܬܫܘܝܬܗ ܕܡܪܢ
ܒܢܦܫܝ ܗܘܐ. ܕܐܬܐ ܢܬܦܢܐ ܡܕܡ ܘܐܫܟܚܐ ܟܠܗܝ ܫܘܬܦܐ.
ܠܦܘܩܕ ܫܠܝܚܐ ܕܝܢ ܦܪܘܫܬܐ ܕܝܢܐ. ܐܝܟܢ ܕܟܕ ܐܠܝܨܐ ܠܡܫܬܠܛܘ.
ܒܫܠܝܛ ܦܠܝܛ ܢܬܒܥܐ. ܘܦܘܩܕܢܗ ܐܦܝܗ ܥܠ ܕܡܬܒܥܐ. ܘܡܢ
ܥܠ ܗܘ ܕܒܝܫܬܐ. ܐܝܟܢܐ ܕܟܕ ܒܫܘܠܛܐ ܕܥܒܕ ܫܪܝܪܐ. ܢܐܬܐ ܕܢܬ
ܐܝܟܢ ܕܡܬܬܟܝܠ. ܓܘܫܐ ܡܫܬܡܫܢܐ ܕܗܘ ܕܡܬܚܝ ܡܬܬܡܠܐ. ܕܝܢ
ܢܬܒܥܘܢ: ܢܥܒܕܘܢ ܕܡܠܦܢܐ ܕܫܠܝܚܐ ܗܘܝܘ ܠܗܘܢ. [p. 11a] ܘܐܢ ܠܐ
ܢܬܒܥܘܢ ܢܥܒܕܘܢ. ܕܢܬܠܒܟܘܢ ܒܗܘ. ܘܫܟܢܐ ܠܡܬܡܪܐ. ܥܠ ܡܘܬܒܐ
ܟܒ. ܘܥܠ ܡܘܬܒܐ ܟܢܫܐ. ܡܘܬܒܐ ܕܝܢ ܗܘ ܢܬܚܫܒ ܠܝ ܕܡܢ
ܓܘܢܐ ܡܫܬܠܡܢ. ܘܠܐ ܢܬܦܢܐ ܕܐܝܟܢ ܠܡܕܡ. ܐܠܐ ܠܟܠ

ܡܨܝܢ ܠܡܐܬܐ ܕܡܢܐ ܕܡܫܬܡܥܐ ܢܦܫܐ. ܘܡܛܠ ܕܒܥܝܬܗ ܕܡܚܝܠܘܬܗ
ܕܐܠܗܐ. ܘܡܛܠ ܠܡܐܬܐ ܕܡܦܩܬܐ. ܘܗܘ ܕܝܢ ܐܠܗܐ ܕܫܠܡܐ: ܢܬܠ
ܠܟ ܫܠܡܐ ܕܡܫܡܠܝܐ. ܘܫܘܡܠܝܐ ܕܟܠ ܚܕ ܚܕ ܠܡܥܒܕ
ܨܒܝܢܗ. ܕܒܟܠ ܚܝܠ ܬܬܚܝܠ ܐܝܟ ܬܪܥܝܬܐ ܕܨܒܝܢܗ. ܠܫܘܒܚܗ
ܕܝܠܗ ܕܐܠܗܐ ܘܠܬܘܕܝܬܐ ܕܝܠܢ. ܘܨܠܝ ܕܝܢ ܐܦ ܚܠܦܝ ܕܒܪܘܚܐ
ܕܢܘܡܝ ܕܡܢܝܢ ܕܡܦܪܢ ܠܨܒܝܢܗ ܕܐܠܗܐ ܢܗܡܢ. ܫܠܡ ܫܠܡܝܢ ܐܚܘܢ
ܡܪܝ ܚܢܢܝܫܘܥ ܘܐܚܝܢ ܕܥܡܟ. ܗܘܝ ܫܠܡܐ ܠܐܚܝܢ ܕܥܡܝ. ܘܐܦܝܣ
ܐܢܘܢ ܠܡܨܠܘ ܥܠ ܡܚܝܠܘܬܢ.

XII. ÎSHÔ-YAHBH TO MÂR ḤANANYÂ ON HEARING THAT HE HAD BEEN ROBBED AND WAS SICK.

ܠܘܬ ܐܚܐ ܡܠܦܢܐ ܡܛܠ ܒܙܬܐ ܘܡܟܪܗܘܬܐ.

ܠܪܕܝܐ ܕܡܫܝܚܐ ܘܦܠܚܐ ܕܥܕܬܐ ܕܩܘܠܣܐ ܪܥܝܬܐ. ܢܨܒܬܐ
ܘܫܬܝܠܐ ܕܐܠܗܐ ܡܪܝ ܚܢܢܝܐ ܩܕܝܫܐ ܘܡܠܦܢܐ. ܐܝܫܘܥܝܗܒ ܒܡܪܢ
ܫܠܡ. ܠܐ ܐܬܪܐ ܕܠܘܬܟ ܐܘ ܪܚܡ ܐܠܗܐ ܗܘ ܕܬܚܘܝܬ ܕܟܬܒܐ
ܕܡܟܪܗܘܬܟ ܚܘܒܐ ܩܕܝܫܐ ܗܘܬ. ܦܓܪܟ ܘܢܦܫܟ. ܘܥܠ ܚܘܠܡܢܟ
ܐܘܕܥ ܠܡܪܢ. ܕܡܟܪܗܘܬܟ ܚܘܒܐ ܐܝܟ ܐܝܬܘܗܝ ܗܘܐ. ܕܡܟܬܒܢܘܬܐ
ܕܦܬܓܡܐ ܬܫܒܘܚܬܐ ܕܩܘܠܣܐ ܢܦܩܘܢ. ܘܡܢܪܐ ܠܟܘܡܪܐ ܬܫܒܘܚܬܗ
ܕܡܪܝܐ. ܕܠܐܚܪܢܐ ܡܢ ܡܛܠ ܟܡܪܐ [p. 11b] ܢܬܬܚܝܬ. ܕܐܝܟ ܗܠܝܢ
ܢܬܬܘܣܦ ܐܘ ܢܬܡܥܛ. ܟܘܢܐ ܗܘ ܕܐܡܪ ܠܡܬܚܫܒܘܬܐ ܘܠܘܚܡܐ. ܕܠܗ ܡܢ
ܠܗ ܠܦܪܘܩܘܬܐ: ܕܐܝܟ ܗܠܝܢ ܐܡܪܢ. ܠܘ ܡܢ ܟܠܦܢܘܗܝ ܡܢ ܚܝܒܐ
ܕܟܘܪܗܢܐ ܡܬܬܘܕܝܢ. ܡܛܠ ܗܢܐ ܗܘܦܟܐ ܗܘ ܠܝ ܐܘ ܪܚܡ
ܐܠܗܐ ܬܫܒܘܚܬܐ ܠܬܘܕܝܬܗ ܚܕܝܢ ܗܘܝܢܢ ܒܬܫܒܘܚܬܗ ܕܡܪܢ. ܐܦ
ܡܬܚܫܒܝܢ ܕܝܢ ܕܟܠܐ ܘܡܥܘܕܐ ܡܬܒܥܐ ܠܫܠܡܝܢ ܒܗ ܐܠܗܐ ܕܐܬܪܐ.
ܢܬܡܠܐ ܕܝܢ ܐܘ ܪܚܡ ܐܠܗܐ. ܕܚܙܐ ܕܟܘܪܗܢܐ ܡܟܪܗܘܬܐ ܦܘܫܘܬܐ
ܒܐܘܪܚܐ ܠܝ. ܘܐܬܡܠܝܬ ܕܝܢ ܒܝܬ. ܕܐܦ ܟܘܪܗܢܐ ܕܐܬܐ ܡܢ.

ܡܫܝܚܘܬܐ ܫܠܝܚܝܬܐ ܕܦܠܚܬܐ ܕܗܘܐ ܠܝ. ܘܒܡܛܠ ܐܬܪܘܬܗܘܢ ܗܠܝܢ.
ܒܫܘܩܐ ܕܪܚܡܬܐ ܐܝܬܝܟ. ܠܐ ܗܘܝܬ ܓܝܪ ܠܒܢܝ ܡܫܒܚܬܐ ܕܐܝܟ
ܗܕܝܐ ܐܘ ܢܒܝܐ. ܟܕ ܐܢܐ ܡܫܬܒܪ ܠܝ ܕܡܫܝܚ ܗܘܝܬ. ܗܘ
ܕܒܟܠܗ ܥܠܡܐ ܐܫܬܡܥ ܕܒܫܠܝܚܘܬܗ ܩܢܐ ܐܢܐ. ܟܘܢܫܐ ܗܢܘ ܐܢܐ
ܠܦܓܪܐ ܕܡܫܡܫܢܐ ܕܐܠܗܐ. ܩܢܝܐ ܕܟܠ ܚܕܐ ܡܢ ܗܠܝܢ. ܡܛܠ
ܕܝܢ ܠܡܠܦܢܐ ܕܥܕܬܐ ܕܡܫܘܕܥܘܬܗ ܢܦܫܐ ܗܘܝܬ ܐܝܟ ܕܡܬܒܥܐ ܗܘܐ:
ܠܫܡܥܐ ܕܐܬܪܘܬܗܘܢ ܗܠܝܢ ܢܣܒ ܗܘܝܬ. ܘܒܡܫܡܫܢܐ ܡܫܡܫܢܐ ܐܘܠܨܢܐ
ܕܟܠ ܣܘܠܩܝܗ ܕܦܠܚܬܐ: ܘܟܠ ܗܘܠܝܐ ܕܠܒܒܐ ܡܢ ܦܠܚܬܐ ܐܝܟ
ܗܘܐ ܠܝ. ܘܡܛܠ ܗܕܐ ܪܘܚܗ ܕܡܪܢܐ ܒܐܬܪܘܬܗܘܢ ܢܥܒܕ: ܕܡܫܒܚܬܐ
ܕܟܠ ܐܬܪܘܬܗܘܢ ܠܗܘܢ ܡܪܢܐ ܢܬܦܢܐ. ܫܒܩ ܗܘܝܬ ܒܡܪܢܐ ܐܝܟ ܕܫܦܝܪܐ
ܠܡܫܒܚܘܬܟ. ܘܗܢܝܢܐ ܫܩܘܠ ܒܫܘܒܚܐ ܕܡܢ ܡܫܡܫܢܘܬܐ [p. 12 *a*]
ܘܡܘܕܝܢܘܬܐ. ܟܕ ܗܘ ܡܢ ܢܓܝܪܐ ܠܠܒܘܫܐ. ܟܕ ܗܘ ܕܝܢ. ܢܓܝܪܐ ܠܐܝܩܪ.
ܒܐܬܪܘܬܗܘܢ ܕܝܢ ܢܓܝܪܐ ܠܬܫܡܫܬܐ ܕܡܢ ܐܠܗܐ. ܕܗܘ ܒܬܫܡܫܬܗ
ܢܬܟܠ ܥܒܕܝܗ ܐܝܟܢܐ ܕܫܡܫܘܬܟ ܕܒܟܠܗ ܥܒܕܘܬܐ ܕܪܚܡܝܟ.
ܠܥܘܒܕܝܗ ܕܐܝܠܗ ܕܐܠܗܐ ܘܠܠܘܒܟܝ ܕܐܝܟ. ܢܗܘܐ ܓܝܪ ܒܐܘܪܚܐ ܗܝ
ܕܡܛܝܐ ܩܢܐ ܒܢܘܗܝ ܠܡܪܢܐ. ܐܠܐ ܗܘܝܬ ܕܐܝܟ ܟܪܝܗ ܕܡܪܢ
ܐܬܦܪܢܣ. ܘܐܫܘܝܢ ܒܥܠܡ ܟܕܘܬܐ ܕܡܢ ܐܠܗܐ.

XIII. A LETTER OF APOLOGY FROM ÎSHÔʿ-YAHBH TO MÂR ÎSHÔʿ-YAHBH THE CATHOLICUS.

ܡܦܩܢܘܬܐ ܕܐܠܗܐ ܩܬܘܠܝܩܐ ܥܠ ܐܦܝ ܕܪܚܡܬܐ ܕܡܛܠ ܥܕܘܬܐ.

ܠܡܪܝ ܥܒܕ ܐܠܗܐ ܚܣܝܐ ܡܪܝ ܐܝܫܘܥܝܗܒ ܩܬܘܠܝܩܐ
ܦܛܪܝܪܟܝܣ. ܐܝܫܘܥܝܗܒ ܥܒܕܟ ܚܛܝܐ. ܫܠܡܐ ܐܝܟ ܕܫܒܩ ܐܢܐ:
ܢܬܚܒܠ ܕܐܦܠܐ ܕܡܢ ܒܝܬ ܢܫܬܒܪ. ܠܘܩܒܠ ܡܫܘܚܬܐ ܕܪܚܡܝܟ
ܕܡܫܝܚ ܒܡܫܘܚܬܐ ܕܠܒܢܝ. ܘܒܡܛܠ ܗܕܐ ܠܐ ܠܘܩܒܠ ܚܝܠܐ

ܒܘܠܗܢܐ: ܕܡܪܢܐ ܕܦܘܩܕܢܐ ܐܬܬܣܝܡ. ܕܒܘܠܗܢܐ ܗܢܐ ܕܦܩܕܬ
ܐܬܬܥܝܪ ܚܝܠܗ ܐܢܬܝܢ ܠܚܢܢܐ. ܡܛܠܬܐ ܗܝ ܠܦܪܢܣܝܬܐ. ܐܬܬܕܝܠ ܠܗ
ܕܝܢ ܐܢܫ ܕܡܫܬܥܒܕܐ ܠܝ ܒܫܘܒܕܐ ܗܢܐ ܚܠܦܘܗܝ ܕܡܛܠܬܟ. ܘܠܗ
ܒܠܚܘܕ ܠܘܫܒܚ ܕܫܡܝܐ ܐܠܐ ܘܫܘܫܒܠܢܝܬܐ ܐܘܟܝܢ ܒܘܝܢܐ
ܕܡܫܬܥܒܕܢܘܬܐ. ܐܢܐ ܗܢܐ ܟܕ ܠܫܘܟܠܠܗ ܕܩܘܫܬܐ ܕܝܠܕܘ ܚܫܘܒܝ
ܕܡܫܬܥܒܕܢܘܬܗ ܕܫܠܝܚܐ. [p. 12*b*] ܒܕܡܘܬܐ ܠܫܘܪܝܐ ܕܐܢܫܝܢ ܩܘܝܗ
ܒܫܪܪܐ. ܘܟܕ ܕܐܢܫܐ ܐܬܒܥܝܬ: ܡܫܘܚܘܬܐ ܕܫܘܒܕܢܐ. ܒܐܝܕܐ
ܐܪܟܝܗ ܠܡܬܚܫܒܘ ܡܕܡ ܦܪܣܘܦܐ ܕܐܢܬܪܘܦܘܬܐ. ܘܕܝܕܝܥܐ ܗܘܐ
ܐܝܟ ܕܝܕܥܬ ܒܝܕܥܬܐ ܕܒܘܟܪܐ ܡܫܘܚܐ ܠܡܥܒܕ ܕܡܫܡܫܢܝܬܗ ܡܕܡ
ܕܐܠܗܐ ܐܫܬܘܕܝ ܒܫܘܡܐ ܕܡܫܝܚܘܬܐ. ܡܫܝܚܢܝܬܗ ܒܦܠܓܘܬܐ ܘܕܡܫܝܚܐ
ܐܬܡܚܝܢܬ ܡܕܡ ܕܐܠܗܝܢ: ܠܐܢܫܘܬܐ ܕܡܢܗ ܕܐܬܒܣܝ. ܡܛܠ ܗܘܟܠ
ܠܐ ܡܒܥܐ. ܕܟܕ ܠܒܟܝܢܐ ܕܦܝܐ ܠܝ ܐܫܬܠܝ ܡܛܠ ܚܘܫܒܗ ܕܐܠܗܐ.
ܐܠܐ ܐܦ ܠܝ ܐܢܫ ܕܠܒܝܢܐ ܡܫܒܚܢܐ ܐܝܬܝ. ܘܠܒܝܠܗܘܢ ܕܫܠܝܚܘܗܝ
ܕܐܠܗܐ ܕܝܒܠ ܐܢܐ. ܡܕܘܬܐ ܡܫܬܪܝܐ ܐܝܟܢ. ܕܠܝ ܕܝܢ ܡܬܐܡܪ
ܡܢ ܒܠܒܝ ܘܕܝܫ ܘܦܐܝܐ ܚܢܢܐ ܕܫܠܝܚ ܩܘܫܬܐ. ܒܬܠܬܐ ܩܢܘܡܝܬܐ
ܡܬܩܢ. ܟܕ ܡܬܚܫܒܐ ܒܠܒܗܘܢ ܐܝܕܐ ܕܩܢܘܡܝܐ: ܡܦܪܢܣܢܐ
ܕܒܪܝܬܗ ܐܝܟ ܒܣܘܓܝ ܫܪܪܐ ܕܡܘܠܦܢܗ: ܠܫܘܒܚܐ ܕܐܠܗܐ ܐܡܝܢ ܀

XIV. ÎSHÔ-YAHBH TO MÂR THEODORE, A BISHOP.

ܐܓܪܬܐ ܫܠܝܚܬܐ ܠܘܬ ܡܪܢܐ ܕܐܬܘܕܘܪܐ.

ܠܡܝܬܪܐ ܒܟܠ ܐܚܘܗܝ ܘܡܛܠ ܡܪܝ ܬܐܘܕܘܪܘܣ ܐܦܝܣܩܘܦܐ.
ܒܡܪܢ ܫܘܒܚܐ ܠܡܫܝܚܐ. ܐܠܘ ܡܫܝܚܐ ܗܘܐ ܒܟܠ ܙܒܢ
ܙܒܢܐ ܡܬܚܫܒܢܐ ܕܡܬܐܡܪ ܠܬܫܒܘܚܬܐ ܐܘ ܐܚܘܢ: ܠܐ ܡܕܡ ܕܝܢ
ܗܘܐ. ܕܫܡܥ ܒܠ ܫܘܒܚܐ ܒܡܫܝܚܐ ܕܫܘܒܚܐ ܕܐܢܬܪܘܦܘܬܐ: ܠܡܪܝܐ
ܕܐܠܗܐ ܐܬܬܕܝܪ. ܡܬܚܝܒ ܐܢܐ ܗܘ ܗܢܐ ܠܡܪܝܐ. ܡܢ ܒܟܠ

ܘܡܢ ܘܐܢܐ. ܡܢ ܟܬܒܗܐ ܗܢ [p. 13a] ܡܛܠ ܡܬܒܠܒܠܢܘܬܐ ܕܡܢ ܩܕܡ
ܗܕܐ ܕܝܠܝܬܐ. ܗܘ ܕܐܬܟܬܒܘܦܘܗ ܕܗܝܡܢܘܬܐ ܒܢܝܐ ܕܒܝܬܐ ܠܐܬܪܘܬܗ
ܗܡܣܬܝ. ܡܢ ܘܐܢܐ ܕܝܢ: ܡܛܠ ܫܘܫܘܬܗ ܗܢܝܐܘܬܐ ܕܐܠܗܘܢ ܟܕ
ܕܐܠܗܘܢ ܕܫܘܦܪܗ ܕܐܢܫܐ ܕܡܫܝܚܐ ܬܠܡܝܕܘܬܐ ܕܗܘܝܐ. ܠܐܝܕ ܥܒܕܐ
ܕܟܠܗ ܐܝܟܢ ܡܬܟܢܫܐ. ܘܠܗ ܟܕ ܠܗ ܠܬܪܬܝܢܘܬܐ ܟܬܒܬܐ ܕܐܬܟܬܪܬܐ
ܟܬܒܐ ܬܢܝܢܐ ܟܬܒܬܐ. ܡܛܠ ܗܢܐ ܡܬܟܬܫܬܐ ܐܝܬܝܗ ܠܫܘܒܚܗ
ܬܘܕܝܬܐ ܕܐܝܟ ܗܕܐ. ܕܡܛܠܗ ܠܗܘܢ ܦܠܓܐ ܕܦܪܝܘܩܢ ܠܡܫܬܪܪܘܬܗ
ܡܬܐܢܝܢ ܐܢܐ. ܘܐܦ ܠܗܢ ܫܘܒܚܐ ܕܚܕܝܘ: ܗܘܝܘ ܕܥܒܕܬܐ
ܠܡܬܐܡܢܝܢ ܕܠܐܦܢܝܢ. ܐܠܐ ܡܫܟܚ ܐܢܐ ܒܡܠܟܝ ܕܐܟܘܠ ܐܢܬ ܐܢܐ.
ܡܬܠܒܫ ܐܢܐ ܕܝܢ ܒܫܠܡܝ. ܐܢ ܡܢ ܐܬܠܛܐ ܕܐܠܗܐ ܟܡܪܝܪܐ
ܕܘܠܐ ܐܫܠܡ. ܡܛܠ ܕܝܢ ܕܩܪܒܬܐ ܡܬܐܬܝܐ ܐܢܐ: ܟܕ ܐܫܬܘܕܝ
ܠܡܬܟܬܪܘ ܕܐܝܬܘܗܝ. ܕܠܟܠ ܡܢ ܟܬܒܐ ܗܘܐ ܕܟܠܗ ܐܝܟ. ܕܫܘܒܐ ܐܢܐ
ܕܝܢ ܠܡܬܟܬܪܘ ܒܡܢܬܐ ܕܐܝܟ ܗܕܐ ܡܬܟܬܪ ܐܢܐ. ܠܐ ܐܦܢ ܡܢ
ܩܕܝܡ ܫܢܝܢ ܡܢܝܢ ܕܫܘܒܐ ܗܘܝܐ ܠܟܬܒܘܬܗ ܕܐܠܗܐ ܕܝܠܟ.
ܘܡܛܠ ܗܢܐ ܦܐܪܐ ܕܡܬܪܚܡܢܘܬܟ ܡܫܬܒܚ ܗܕܐ ܒܫܠܡܐ
ܕܫܠܝܡ. ܟܡܐ ܕܝܢ ܠܐܠܗܐ ܕܟܠ ܡܫܬܡܗ ܠܬܘܕܝܬܐ ܕܝܠܟ
ܡܫܬܒܚ. ܐܠܐ ܕܝܢ ܡܦܝܣ ܐܢܐ. ܕܬܪܬܝܢ ܕܢܬܩܢ ܒܢܝܐ ܕܫܦܝܪ
ܠܡܫܝܚܗ ܕܐܠܗܐ ܐܚܝܕ.

XV. ÎSHÔ῾-YAHBH TO DÂZÔNWÂÎ, GREGORY, ARZ-ÎSHÔ῾, YAZDÎN, ETC. OF MOUNT ÎZLÂ.

ܕܝܠܗ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܕܐܝܫܘܥܝܗܒ ܕܐܙܕܝܢܘܢ ܡܢ ܐܝܟܢܘܬܗܘܢ
ܘܐܝܟܢܘ ܠܗܘܢ.

ܠܐܝܢ ܐܚܝܢ ܕܐܬܟܬܒܘܬܐ ܕܐܝܫܘܥ ܐܝܟܢ ܕܫܡܫܬܘܬܐ [p. 13b] ܕܐܬܝܢ
ܐܬܕܟܪܘ ܒܡܫܡܫܢܘܬܐ ܕܩܘܫܬܐ ܡܬܚܫܒܢ. ܕܡܝܟ ܐܠܗܐ ܘܦܠܚܝܢ
ܕܡܫܬܬܘܬܐ. ܟܕܝܢ ܘܐܚܪܢ: ܡܫܝܚܐ ܘܕܘܟܢܐ ܘܡܫܡܫܢܐ ܘܠܘܬܗܘܢ

ܘܐܪܙܝܫܘܥ ܘܐܣܛܦܢܘܣ ܘܝܘܚܢܢ. ܘܒܪܕܘܟ ܘܫܡܥܘܢ ܘܐܢܫܐ
ܐܚܪ̈ܢܐ ܕܥܡܗܘܢ. ܐܫܬܟܢܝܗܘܢ ܐܣܝܪܝܢ ܥܡܗܘܢ ܥܠܝܗ. ܕܥܘܡܪܐ
ܕܡܕܝܢܬܐ ܕܡܠܟܐ ܝܫܘܥ. ܐܝܟ ܕܡܫܝܚܝܐ ܥܡܠܐ ܕܫܢܝܐ ܠܐ ܚܒܝܒܐ
ܢܦܫܐ. ܐܦܠ ܕܠܐ ܡܬܦܠܓܝܢ ܕܒܠܥܕܝܗܘܢ. ܠܟܠ ܡܢ ܥܠܡܐ ܩܝܡܬܐ
ܐܢܫܝܢ. ܘܠܐ ܡܬܚܫܒ ܡܚܫܒܐ ܗܘܝܐ ܕܡܫܡܫܢܐ ܠܡܫܩܠܬܐ
ܕܫܡܝܢ. ܒܬܪ ܗܘܝܐ ܠܡܣܒܩܘܢ ܐܝܟ ܡܢܐ ܕܗܘܐ. ܗܘ ܕܡܢ
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ܬܪܬܝܢ ܬܪܥܝܢ ܕܐܢܐ ܚܙܐ ܠܗܘܢ: ܐܚܘܗܝ ܕܝܢ ܕܐܬܚܙܝܘ
ܡܢ ܦܘܡ ܦܬܓܡܐ: ܡܬܚܙܐ ܗܘܐ ܒܚܙܘܐ ܠܒܝܬܐ ܕܡܫܬܒܚܐ.
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ܘܡܛܠ ܗܢܐ ܟܕ ܡܛܠ ܐܢܐ ܡܢ ܒܪܐ: ܬܪܬܝܢ ܩܠܐ ܕܫܪܝܪ
ܡܬܚܫܚܐ ܐܢܐ. ܕܐܝܟ ܗܘ ܠܟܢܫܐ ܗܘ ܕܐܬܦܪܥ ܕܡܬܩܒܠ ܗܘܐ
ܒܥܕܬܐ ܕܩܕܝܫܘܬܐ. ܟܕ ܗܘܐ ܗܟܢܐ ܕܫܪܝܪܘܬܗ. ܡܬܬܕܝܢܐ
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ܘܡܛܠ ܕܢܬܠܐ ܟܘܪܟܪܐ [p. 14 a] ܕܟܘܠܗ ܐܝܟ ܗܘ ܕܠܡܦܪܢ
ܕܡܬܟܠܠܐ ܒܦܘܠ. ܗܢܘܢ ܕܬܪܬܝܢ ܫܠܝܚܐ ܡܢ ܡܠܟܐ ܕܫܠܝܚܘܬܐ
ܟܢܫܐ ܘܟܘܠܗ ܕܥܕܬܐ ܐܟܚܕܐ. ܗܟܢܐ ܒܡܫܝܚܗ ܟܢܫܐ ܒܝܬܐ ܫܪܝܪܐ
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ܐܡܪ. ܡܛܠ ܕܝܢ ܗܘ ܕܠܟܬܒܐ ܩܕܝܫܐ ܕܐܬܟܬܒ ܒܗ ܘܫܡܗ ܫܪܝܪܐ
ܕܐܪܙܝܫܘܥ ܘܕܝܠܗ. ܘܐܬܩܠܣܘ ܥܕܡܐ ܕܡܛܐ ܐܝܟܢܐ. ܗܢܘܢ ܕܝܢ
ܗܘܐ ܠܗܘܢ. ܘܕܠܘܬܐ ܕܠܡܫܝܚ. ܦܢܝܬܐ ܘܕܘܟܬܐ: ܘܫܦܝܪܐ

ܘܡܠܟܐ ܘܟܠ ܥܡܪܝ ܐܬܪܐ. ܗܘܝܬ ܐܠܝܢ ܕܫܘܐܝܢ ܕܡܫܡܫܢܘܬܐ ܡܢ
ܥܕܢܐ ܢܣܒܘܢ. ܐܠܐ ܟܠܗܝܢ ܗܠܝܢ ܕܟܬܝܒܢ ܕܐܠܡܕܒܪܐ ܒܟܠ ܗܝܕܐ. ܗܢܘ
ܕܝܢ ܕܝܘܡܐ ܕܒܬܪܗ ܘܫܢܝܐ ܕܒܢܝܢܫܐ. ܗܘ ܕܡܢ ܩܕܝܡ ܒܦܪܕܝܣܐ
ܘܫܢܝܐ ܕܠܐ ܡܬܚܫܒܢܘܬܐ ܐܬܪܐ. ܘܕܪܬܝܢ ܕܦܩܕܢܐ ܡܛܠܬܐ
ܡܕܒܪܢܐ ܗܘܐ: ܘܟܕ ܥܠ ܕܝܢ ܒܡܬܥܒܕܢܘܬܐ ܕܒܢܝܐ ܗܘܠܟܐ ܕܡܪܐ. ܒܟܠ ܕܥܡܡ
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ܐܝܟ ܕܒܫܡܝܐ ܕܝܠܗܘܢ ܒܟܠ ܐܠܗܐ ܒܩܠ: ܘܫܒܩ ܐܘܪܚܬܗܘܢ
ܕܥܠܡܐ ܕܝܢܟܬܗ. ܘܡܬܬܣܝܡ ܐܢܬ ܒܟܠ ܚܕܪܝܗܘܢ ܕܡܕܡܐ ܕܡܢ ܢܦܠ.
ܘܢܦܠ ܐܦ ܗܘܒܠܐ ܐܘ ܩܢܘܡܐ ܗܫܐ ܕܥܠܝܘܬܐ ܐܝܟ ܕܒܪܘܚܐ [p. 14 b]
ܐܘܡܢ. ܘܐܚܝܢ ܠܐܚܐ ܢܟܦܐ ܟܕ ܢܦܠܘ ܡܬܚܫܒܝܢ ܒܟܠ ܗܘ ܕܫܡܝܐ
ܗܘܐ ܠܡܫܒܚܘ. ܘܡܢ ܒܗܘܢܐ ܐܝܟ ܕܡܢ ܠܒܪ ܡܕܝܢ. ܘܠܟܘܢܫܐ
ܐܝܟ ܕܠܡܢܝܢ ܕܝܠܗܘܢ ܟܘܠܐ ܡܬܕܒܪܝܢ. ܘܐܬܚܘܒ ܕܝܢ ܠܗ
ܒܠܚܘܕܘܗܝ. ܐܠܐ ܘܠܗܘ ܕܐܝܟ ܕܘܟܬܐ ܐܬܚܫܒ. ܘܠܗܘ ܕܐܝܟ
ܗܘܘܢܐ ܐܬܩܢܝ. ܒܟܠ ܗܠܝܢ ܐܬܬܥܪ ܠܗܝ. ܘܡܘܗܒܬܐ ܐܘܪܚܬܐ.
ܐܬܝܕܥܬ ܒܟܠ ܕܒܟܠܙܒܢ ܕܢܘܦܩܬܐ ܐܝܟܢܐ ܗܕܐ. ܘܗܝ ܕܒܫܬܐ
ܗܝܡܢܐ ܗܘ ܘܕܠܐ ܕܝܫܬܐ ܡܬܩܢܝܢ ܕܢܝ ܡܫܩܠ ܕܢܦܫܐ ܕܢܚܬܢܝܗܘܢ
ܘܠܐ ܩܕܡܝܢ ܚܘܝܢ ܠܡܬܒܠܒܠܘܬܐ ܕܡܬܚܫܒܝܢ ܩܕܡ ܗܘܝܐ ܕܒܝܬܗ.
ܗܘ ܕܠܝܬ ܠܡܬܢܛܪ ܡܢܗ. ܕܝܠܗ ܗܘ ܕܐܝܟ ܐܘ ܟܠܒܐ ܐܢܫܐ. ܕܐܬܬܢ
ܡܢ ܗܕܝܢ ܥܒܕ ܠܦܪܘܫܐ ܦܘܪܫܢܐ ܕܡܬܦܠܓܝܢ. ܘܩܕܡܝܐ ܡܢ
ܡܬܚܫܒܝܢ. ܕܐܠܡܕܒܪܐ ܕܝܢ ܡܬܦܣܩܝܢ. ܘܠܐ ܢܬܬܕ ܡܢ ܟܠܗܝܢ ܡܢܝܢܐ
ܐܬܬܢܝܚܬ. ܫܘܒܚܐ ܕܒܥܬܐ ܕܝܬܝܒܬܐ. ܗܝ ܕܠܟܘܢ ܘܐܝܟ ܕܫܒܩ
ܗܦܟܬ. ܫܢܝܐ ܗܦܟܬ ܦܘܩܕܢܐ ܕܬܘܕܝܬܐ ܕܐܠܗܘܬܐ ܕܠܫܘܒܚܗ.
ܘܗܥܐ ܦܘܪܫ ܐܚܪܝܢ. ܘܟܠܠܐ ܕܢܘܟܪܝܐ ܡܫܒܚܐ. ܘܡܢܗ ܡܬܚܫܒ
ܢܥܒܕ ܚܝܠܐ. ܘܡܢܗ ܬܘܒ ܡܢ ܦܠܚܘܬܐ ܢܥܒܕ ܐܘܪܚܬܐ. ܐܘ ܡܢܗ
ܕܠܐ ܢܘܝܠ ܒܫܒܪܗ. ܢܡܢܐ ܕܠܡܫܡܫܢܘܬܐ ܕܡܫܘܚܬܐ ܕܝܘܐ ܟܕ

ܡܬܬܕܝܫܝܢ ܕܢܘܪܐܝܬ ܡܢ ܚܕܪܝܐ. ܘܐܬܬܘܣܦ ܕܝܢ ܟܕ ܦܩܕܢܘܬܐ [p. 15a]
ܕܡܢܐ ܠܝܠܗܐ ܕܢܫܬܠܡܘܢ ܢܗܘܢ. ܒܬܪ ܕܝܢ ܦܩܕܢܘܬܐ ܗܕܐ ܒܝܫܬܐ. ܐܠܐ
ܡܫܡܫܢܝܬܐ ܘܐܦ ܕܒܝܫܘܬܐ ܠܬܘܦܣܐ ܕܚܕܪܝܐ ܡܬܥܒܕܝܢ. ܕܠܡܢܐ ܠܗ
ܗܝ ܟܕ ܗܝ ܡܫܡܫܢܝܬܐ ܠܗܘ ܕܐܬܪܕܝܦ ܐܝܟ ܕܐܦ ܠܟܘܢ. ܒܬܪ
ܕܝܢ ܐܦ ܡܬܢܟܪܢܝܬܐ. ܠܡܢܐ ܠܗ ܗܘ ܟܕ ܗܘ ܚܘܪܐ ܠܗܘ ܕܐܬܪܕܝܦ.
ܒܬܪ ܕܝܢ ܐܦ ܡܬܢܟܪܢܝܬܐ: ܠܡܢܐ ܠܗ ܗܘ ܟܕ ܗܘ ܓܢܒܐ ܠܗܘ
ܕܐܬܪܕܝܦ. ܒܬܪ ܕܝܢ ܐܦ ܡܬܢܟܪܢܝܬܐ. ܠܡܢܐ ܠܗ ܗܘܝܘ ܟܕ ܗܘܘ
ܐܒܗܬܐ ܕܚܠܦ ܡܫܡܫܢܘܬܐ ܠܗܘ ܕܐܬܪܕܝܦ. ܒܬܪ ܕܝܢ ܐܦ ܡܬܢܟܪܢܝܬܐ.
ܠܡܢܐ ܠܗ ܗܘ ܟܕ ܗܘ ܚܠܦ ܕܡܠܟܐ ܘܕܡܕܝܢܬܐ ܒܦܬܓܡܐ ܕܚܠܦ
ܡܫܝܚܐ. ܠܡܩܒܠ ܐܢܫ ܕܐܠܝܨܘܬܗܘܢ ܚܘܒܢ ܠܡܩܒܠ ܡܢ ܥܕܬܐ.
ܒܬܪ ܕܝܢ ܐܦ ܡܬܢܟܪܢܝܬܐ. ܘܐܝܟ ܗܕܐ ܠܠܝܐ ܗܘܐ ܬܫܡܫܬܗܘܢ.
ܒܗܝ ܕܠܠܝܐ ܕܫܘܚܐ ܠܐ ܫܒܩܘ. ܒܠܠܝܐ ܕܫܘܚܐ ܕܐܬܢܨܚܘ.
ܐܠܐ ܒܬܪ ܬܫܡܫܬܗ ܕܡܢ ܕܬܒܬܐ ܕܥܕܬܐ ܐܬܟܢܫܘ. ܘܟܕ ܗܘܐ
ܐܦ ܚܕ ܒܪܢܫܐ. ܐܠܐ ܘܬܒܥ ܗܘܐ ܠܟܘܢ ܠܡܫܬܡܥܘ ܟܠ
ܥܠܬܐ. ܫܪܝܘ ܐܝܟ ܟܕ ܚܕܪܝܐ ܐܝܬܝܗܘܢ ܗܘܘ ܒܙܡܢܐ ܠܗܘܢ.
ܘܐܦ ܗܕܡܐ ܒܟܠܗ ܕܐܘܝܬܐ ܘܬܒܥ ܗܘܐ ܠܟܘܢ ܠܡܫܬܐܠ. ܡܬܥܢܝܢ
ܗܘܝܬܘܢ ܐܝܟ ܐܠܐ ܥܒܝܕܝܢ. ܕܠܡܫܬܪܝܘ ܠܝܬܝܗ ܘܠܦܬܓܡܐ ܕܚܠܦ
ܚܠܐ ܕܚܘܒܟܘܢ ܐܝܟ ܒܦܬܓܡܐ ܡܬܥܒܕܐ. ܘܐܠܐ ܐܠܨܐ ܗܘܐ ܒܡܫܡܫܢܘܬܐ
ܟܕ ܐܚܝܟܘܢ. [p. 15b] ܒܟܠ ܐܝܟܐ ܕܠܡܬܦܪܣܐ ܕܒܟܬܒܐ ܡܫܬܟܚܐ
ܗܘܬ ܕܐܡܪܐ: ܡܬܟܪܝܐ ܚܒܝܫܐ ܘܬܒܥ ܗܘܐ ܠܟܘܢ ܠܡܫܬܐܠܘ
ܚܠܦ ܗܘ ܕܐܫܬܐܠ. ܘܡܬܢܝܚܝܢ ܟܕ ܒܗ ܟܗ ܕܠܝܠܗܐ ܕܢܫܡܬܐ
ܐܦ ܐܢܫܘܬܗܘܢ ܚܒܝܫܝܢ ܐܢܫܘܬܗܘܢ. ܗܫܐ ܕܝܢ ܠܗ ܒܠܚܘܕ ܠܐ ܠܡܫܠܡܘ
ܠܐ ܐܫܬܪܝܬܘܢ ܠܡܬܗܦܟܘ. ܐܝܟ ܕܠܡܫܬܐܠܘ ܠܟܘܢ ܥܠܡܐ
ܡܢ ܦܬܓܡܐ. ܐܠܐ ܐܦܠܐ ܠܡܫܬܪܝܘ ܒܦܬܓܡܐ ܡܬܟܠܝܢ
ܐܠܐ ܗܘܝܬܘܢ. ܡܬܟܢܫܝܢ ܕܝܢ ܐܢܫܐ ܕܠܚܒܝܫܐ ܡܬܒܥܐ ܕܢܦܩ ܐܢܘܢ ܠܚܘܪܐ.

ܘܟܕ ܗܘ ܒܝܠܕܐ ܐܣܟܡܐ ܡܫܬܕܪܐ ܗܘܐ ܡܢ ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ.
ܐܬܪܗܘܢ ܐܘܦܣܩܘܦܗܘܢ ܘܦܘܩܕܢܐ ܐܣܟܝܡܐ ܕܟܘܠܐ ܠܡܕܒܪܢܘܬܗ ܚܠܦ ܟܠ
ܐܢܫܝܢ. ܠܐ ܡܫܟܚܝܢ ܐܬܪܗܘܢ ܕܡܬܕܒܪܢܘܬܗ ܗܘܘ ܕܢܬܚܙܝܬܐ: ܐܦܢ ܠܐ
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ܩܕܝܫܐ. ܘܐܬܒܥܝܘ ܕܥܠ ܦܘܡ ܦܘܩܕܢܝܗܘܢ ܩܢܘܢܝܢ. ܘܐܝܟ ܡܢܝܢܐ ܚܕ
ܕܡܬܐܡܪܝܢ ܕܐܬܪܐ ܘܠܐ ܡܬܬܟܝܢܝܢ. ܠܗܢܐ ܗܟܝܠ ܡܢܝܢܐ ܒܟܠܗܘܢ
ܦܘܪܫܢܐ ܩܢܘܢܝܐ. ܕܠܐ ܗܘܐ ܫܠܝܛܘܬܐ ܐܝܬܘܗܝ ܐܝܟ ܨܒܝܢܗܘܢ
ܠܡܥܒܕ. ܘܐܦܠܐ ܐܢܫ ܡܬܬܟܝܠܘܬܐ ܕܠܗܘܢ ܠܗ ܩܢܘܢܐ. ܐܝܟ
ܨܒܝܢܗܘܢ ܠܡܥܒܕ. ܘܐܦܠܐ ܐܢܫ ܒܝܬܐ ܕܠܐ ܡܫܬܡܠܝܐ ܠܦܘܩܕܢܐ: ܐܝܟ
ܢܟܣܝܗܘܢ ܠܡܢܬܐ. ܢܫܬܡܠܘܢ ܩܕܡܝܢ ܚܕ ܕܢܚܬܐ ܘܢܨܝܕܘ ܥܠ ܢܦܫܗܘܢ
ܕܢܬܒܥܘܢ. ܦܫܘܩ ܐܝܟ ܡܢ ܡܫܬܡܠܝܢܘܬܐ ܗܝ ܕܡܬܒܥܝܢ. [p. 16a] ܘܐܝܟ
ܡܢ ܐܝܕܐ ܐܦܣܩܘܦܐ. ܡܫܬܚܠܦܝܢ ܗܟܝܠ ܟܕ ܥܒܕܝܢ ܬܚܘܡܝܗܘܢ. ܠܡܣܝܒ
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ܡܢܗܘܢ. [p. 16b] ܐܝܟ ܗܝ ܕܓܠܝܬܐ ܘܕܫܠܡܘܬܐ ܠܐܢܫܝܢ ܕܒܢܝ ܫܢܬܐ
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ܐܬܬܪܝܬܘܢ. ܘܡܫܬܠܛܢܐ ܠܘܬܪܢܐ ܐܢܘܢ ܒܥܒܕܐ ܐܦ ܕܥܘܬܪܢܐ. ܒܠܘܣܛܐ
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ܠܗܘܢ. ܕܢܫܒܩ ܠܗ ܐܠܗܐ ܚܛܝܬܐ. ܐܬܬܒܥܘ ܗܠܝܢ ܠܬܘܡܬܐ
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ܠܐ ܗܟܝܠ ܐܝܬ ܡܕܡ ܕܠܘܬܗ ܠܡܠܟܐ ܒܠܒܘܫܟܘܢ. ܐܘ ܐܒܗ̈ܬܐ
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ܚܕ ܠܚܘܒܐ̈ܝܗ. ܡܛܠ ܕܐܢܐ ܗܘ [p. 18*b*] ܐܝܬܝ ܠܟܘܢ ܚܕ ܗܘܝܐ.
ܗܘ ܕܐܦ ܡܢ ܩܕܝܡ ܐܝܬܝ ܗܘܝܬ. ܗܢܘ ܕܝܢ ܒܟܠܐ ܘܐܚܪܐ. ܘܡܫܡܫܢܐ

ܕܝܠܟ ܦܪܘܩܢ. ܬܘܕܝܬܐ ܕܫܘܒܗܪܝܗܘܢ ܘܕܡܟܝܟܘܬܗܘܢ. ܕܟܠܗܘܢ
ܐܝܠܝܢ ܕܥܡܠܘ ܠܝܚܝܕܝܐ ܕܐܠܗܐ. ܘܡܩܒܠܝܢ ܡܢ ܗܘܠܐ ܠܟܠ ܕܡܪܐ
ܠܥܡܪܗ ܕܡܪܢ. ܕܗܘ ܒܝܕܥܬܗ ܢܬܡܠܟܘܢ ܒܟܠ ܚܕܐ ܚܕܐ.
ܕܬܫܒܚܬܗ ܝܚܝܕܝܐ. ܗܘܘ ܒܪܝܟܝܢ ܒܡܪܢ.

XVI. ÎSHÔ'-YAHBH TO THE MONKS OF BÊTH 'ÂBHÊ ON THE APPOINTMENT OF A NEW ARCHIMANDRITE.

ܕܝܠܗ ܐܦ ܕܪܝܫܕܝܪܘܬܗ ܡܛܠ ܣܘܝܡܗ ܕܚܕܬܐ.

ܠܪ̈ܚܡܝ ܐܠܗܐ ܐܚ̈ܐ ܚܒܝ̈ܒܐ ܘܪ̈ܚܝܡܐ: ܩܫܝ̈ܫܐ ܘܫܡ̈ܫܐ
ܘܡܕܒܪܢܐ ܘܟܠ ܕܝܪܝܐ ܘܥܢܘܝܐ ܘܟܠ ܫܘܬܦܝܢ ܘܟܠܗܘܢ
ܘܡܕܒܪܢܐ ܘܐܦܝܣܩܘܦܐ ܘܟܠܗܘܢ ܐܚ̈ܐ ܕܝܪ̈ܝܐ ܕܥܘܡܪܐ ܕܒܝܬ
ܥܒ̈ܐ ܩܕܝܫܐ ܘܢܨܝܚܐ. ܝܫܘܥܝܗܒ ܐܚܘܟܘܢ ܒܡܪܢ ܫܠܡ. ܐܝܟ
ܡܩܕܡܐ ܗܘܝܬ ܐܘ ܚܒܝ̈ܒܐ ܐܚ̈ܝ. ܕܡܢ ܫܦܝܪܘܬܐ ܕܪܘܚܟܘܢ ܐܫܬܘܕܥ
ܥܠ ܒܘܝܢܗ ܡܕܒܪܢܐ ܕܕܝܪܐ ܗܘ ܕܝܪܝܐ ܕܡܢ ܚܝ̈ܐ ܗܘܐ ܕܒܕܝܪܘܬܐ.
ܠܠܡܐܬܐ ܕܫܢܝܐ ܕܐܠܗܐ. ܘܐܠܘܠܐ ܕܡܠܝܢܝ ܡܦܣ ܐܢܐ ܒܥܝܢܐ
ܕܐܠܗܐ. ܘܡܬܒܥܐ ܗܘܐ ܐܘܪܚܝܢ ܠܚܘܒܐ ܕܫܪܪܬܐ: ܕܐܝܠܝܢ
ܕܒܪ ܡܫܬܪܝܐ ܗܘܝܢ ܒܡܫܬܥܠܝܢܘܬܐ ܕܐܢܫ ܗܕܐ. ܠܐ ܡܛܠ ܕܛܒܘܬܐ
ܘܩܘܫܬܐ. ܐܠܐ ܡܛܠ ܐܢܫܐ ܘܬܘܪܥܬܐ ܕܐܠܗܐ. ܚܠܦ ܗܠܝܢ
ܗܠܝܢ ܕܒܥܐܬܘܢ ܕܢܬܪܬܐ ܗܘܐ ܡܢ ܐܫܘܐܐ ܕܪܘܚܐ ܐܠܗܝܐ ܐܘ
ܐܢܫܐ ܪ̈ܚܡܝ ܐܠܗܐ. ܡܢܝ ܢܗܘܐ ܫܒܘܩܐ ܘܡܫܬܘܝܢܐ. [p. 19a] ܘܡܬܒܪܐ
ܠܬܘܩܢܗܘܢ ܒܚܘܒܐ ܕܪܘܚܐ ܒܟܠܗܝܢ ܐܡܝܢ: ܥܠ ܗܝ ܕܐܫܬܡܥܬ
ܕܢܬܒܛܠ ܒܥܘܕܪܐ ܕܦܘܩܕܢܐ ܐܬܬܘܗܝ ܠܟܘܢ ܫܘܠܛܢܐ ܕܕܝܪܘܬܐ.
ܘܠܡܬܒܪ ܒܝܕ ܕܘܒܪܐ ܕܐܠܗܐ ܒܡܠܬܐ ܚܝܬܐ ܐܬܠܝܬ ܠܟܘܢ ܡܢ
ܐܒܘܢ ܩܕܝܫܐ ܠܐ ܡܚܝܕܐ ܡܬܬܕܪܝܢ ܒܥܒܕܘܗܝ. ܐܠܐ ܡܢ ܥܒܕ ܐܦ
ܒܚܪܫܘܬܐ ܕܒܝܫܐ ܡܫܬܟܚܐ ܕܝܢ ܠܗܘܢ: ܡܫܡܫ ܗܘܐ ܕܐܢܐ

ܒܢܘܗܝ ܐܝܬ ܠܗܘܢ. ܘܐܬܡܠܟ ܐܒܗܬܐ ܐܢܫܐ ܕܟܠܗܘܢ ܡܕܒܪܢܐ
ܗܘܘ. ܘܠܟܘܡܪܗ ܒܪܝܟܐ ܕܐܠܗܐ ܡܕܒܪܢܐ ܗܘܐ. ܘܟܠܗ ܕܝܢ
ܐܬܡܨܝܬ ܗܘܬ ܠܡܕܒܪܘ. ܒܗܝ ܕܦܪܫܬ ܠܝ ܡܢ ܐܒܘܗܝ ܒܡܐܡܪܐ ܟܠܗ
ܕܠܗ ܦܪܢܣܘܬܗ. ܐܬܚܙܝ ܠܝ ܕܒܐܬܪܐ ܕܒܘܪܟܐ ܐܬܡܢܝܬ
ܠܗܘܢ ܒܐܝܕܐ ܕܚܘܒܐ ܕܪܘܚܐ. ܐܬܒܪܝ ܗܘܐ ܐܘ ܐܚܝܢ
ܫܡܥܐ: ܠܝ ܠܟܘܪܣܝܐ ܕܪܘܚܢܝܘܬܐ. ܘܠܐܒܐ ܐܪܝܐ ܕܒܥܝܢܗܘܢ.
ܐܠܐ ܐܡܪ ܐܢܐ ܗܘܐ ܕܒܗܘܢ ܐܝܟ ܕܫܡܥܬ ܐܢܐ. ܡܛܠ ܕܐܝܟ
ܕܡܬܚܙܝܐ ܒܐܝܕܝܗ ܐܝܬܘܗܝ ܗܘܐ ܕܪܘܚܐ. ܠܗܢܐ ܓܘܢܐ
ܕܦܘܩܕܢܐ. ܕܪܘܚܢܝܘܬܐ ܕܡܢܗܘܢ ܐܝܬ ܠܝ. ܠܗܢܐ ܗܘܝܬܐ
ܕܪܘܚܢܝܘܬܐ ܡܢ ܫܘܠܛܢܐ ܕܐܠܗܐ ܦܪܝܫܐ. ܠܗܢܐ ܓܘܢܐ ܕܪܘܚܢܝܬܐ
ܓܘܢܐ ܕܐܬܒܪܝܬ ܐܘܠܝ. ܠܗܢܐ ܕܐܢܫܝܢ ܕܠܟܠܗܘܢ ܡܕܒܪܢܐ ܘܠܓܘܢܝܗ
ܕܐܠܗܐ ܡܫܝܚܝܢ. ܐܢܐ ܡܢܗܘܢ ܐܡܪ ܡܢܗ ܐܬܒܥܝ ܡܬܚܫܒ ܐܘ
ܡܠܝܠ ܐܘ ܥܒܕ. ܒܫܘܒܚܗ ܕܡܫܝܚܐ ܐܡܪ ܐܢܐ. [p. 19b] ܕܒܟܠ
ܡܕܡ ܕܡܬܒܥܐ ܐܢܐ ܡܢܗܘܢ ܕܐܢܫܝܢ ܕܠܟܘܢܐ ܘܢܦܫܬܐ ܕܟܠܗܘܢ
ܘܪܘܚܝܢ ܐܦ ܐܢܐ ܡܬܒܥܐ ܐܢܐ. ܘܠܗ ܒܡܫܘܚܬܐ ܓܘܢܐ. ܐܠܐ ܕܐܢܫܐ
ܕܐܡܪ ܡܕܒܪܢܐ. ܘܠܗܢ ܡܕܝܢ ܒܫܘܒܚܐ ܗܘܐ ܕܗܘܐ ܕܐܡܪ ܡܢ
ܟܠ ܓܘܢܐ ܠܥܒܕܝܢܘܬܐ. ܐܬܦܫܝܩܘ ܡܢ ܡܫܘܚܬܐ ܕܪܘܚܐ. ܡܢ
ܕܐܬܩܪܝܘ ܠܝ ܠܐܢܫܝܢ ܠܣܘܓܐܐ ܕܐܠܗܐ ܒܘܪܟܐ ܕܪܘܚܐ. ܡܐܕܝܢ
ܐܡܪ ܐܢܐ ܗܘܐ. ܐܦ ܕܡܬܚܫܒܐ ܢܦܫܐ ܕܐܬܒܪܝܬ ܡܢ ܦܘܩܕܢܐ ܡܕܒܪܢܐ
ܕܐܒܘܢ ܒܪܝܟܐ ܒܡܠܬܐ ܕܪܘܚܐ ܫܪܝܪܐ ܒܠܒܐ ܡܘܡܬܐ ܕܡܕܒܪܢܘܬܐ.
ܟܠ ܗܢ ܕܢܚܫ ܕܫܘܒܚܐ ܒܪܘܚܐ ܕܐܬܡܢܝܬܗ. ܗܘ ܕܐܝܟ ܕܡܫܡܫܢܐ.
ܐܦ ܒܗܢܐ ܕܡܕܒܪܢܘܬܐ ܒܠܗܘܢ ܦܩܕ. ܟܕ ܐܡܪ ܫܡܥܬ ܗܘܐ
ܕܠܗܢܐ ܡܫܡܠܝ ܐܬܟܪܝ ܒܠܗܘܢ ܠܡܫܡܫܘ. ܐܝܟ ܕܐܬܚܙܝ ܡܢ
ܕܠܡܐܡܪ ܡܕܡ ܕܐܬܒܥܝ ܠܡܕܒܪܘ. ܦܩܕ ܐܢܫܐ ܠܝ ܒܡܐܐܡܪ
ܡܠܬܐ ܕܟܠ ܫܪܝܐ. ܠܐ ܐܡܪ ܗܘܐ ܗܘܐ ܕܡܠܟܘܬܐ ܡܬܦܩܕܝܢ

ܘܦܘܩܕܢܝܗܘܢ ܠܡܫܡܫܢܐ ܡܫܝܚܐ ܡܢ ܟܠܗ ܕܘܒܪܗ. ܐܝܟܢܐ ܕܐܢܫܝܗܘܢ ܗܕܐ
ܐܬܡܠܝܘܢ ܡܢ ܗܘ ܕܡܬܒܝܢܐ. ܘܐܦ ܐܢܐ ܐܡܪܐ ܗܦܘܟ ܒܡܫܡܫ
ܠܡܠܟܘܬܗ ܕܐܒܘܗܝ ܡܫܒܚܬܐ ܕܐܠܗܘܬܗ ܐܡܪܝܢܢ. ܐܠܐ ܫܡܥܘܬܗ
ܕܐܠܗܐ ܕܒܪܒܘܬܗ ܡܫܡܫܢܝܬܐ ܕܐܘܪܚܐ ܕܫܡܝܐ ܡܗܝܡܢܐ ܠܗ ܢܘܚܐ
ܕܐܝܬܝܗ ܕܐܦ ܠܟܘܢ ܐܡܪܝܢܢ ܒܢܘܡܐ ܕܡܘܕܝܢܘ. ܘܐܦ ܕܡܢ
ܐܝܟܘܬܗܘܢ [p. 20a] ܕܐܠܗܐ ܫܡܝܐ ܐܡܝܢܐ. ܘܡܢ ܟܕܘ ܗܘ
ܐܡܬܝܗܘܢ ܠܟܘܢ ܟܕ ܐܡܪܝܢܢ: ܡܢ ܕܐܠܗܐ ܕܗܘ ܦܪܫ ܘܢܦܫܟ
ܠܟܘܢ ܟܕ: ܫܡܥܘܢ ܫܠܡܘܬܗ ܟܕ ܐܡܪܝܢܢ. ܠܐ ܗܘܝܬ ܐܢܐ
ܝܫܘܥ ܕܡܠܟܐ ܡܢ ܚܕܐ ܟܡܐ ܕܐܠܗܘܬܐ ܫܡܥܬܗ ܘܫܡܥ. ܐܠܐ ܡܢ
ܐܡܪܬ ܕܡܠܟܘܬܗ ܗܘ ܫܠܡܘܢ ܘܡܫܡܠܝܐ ܦܪܫܗ. ܠܗ ܐܠܝܨ
ܕܫܡܥ ܐܠܗܐ ܫܘܠܡܢܐ ܕܢܗܘܢܘܬܗ. ܘܐܦ ܐܢܐ ܡܢ ܡܫܡܥܘܬܗ
ܕܗܘܐ ܡܫܡܠܝܐ ܫܡܥܗ ܒܫܡܥܗ. ܕܫܡܥܬܐ ܐܡܝܢܐ. ܐܦ ܠܐ ܡܫܡܠܝ
ܒܫܡܥܬܐ ܕܐܠܗܘܬܗ ܕܫܡܥܢܐ. ܐܡܪܝܢ ܐܦ ܡܫܝܚܐ ܕܐܠܗܘܬܐ
ܡܫܡܥܢܐ: ܠܡܫܡܥ ܡܫܡܠ ܡܢ ܦܘܪܫܢܐ: ܠܐ ܐܡܬܝܗܘܢ ܡܫܡܥܢܐ
ܘܡܫܬܠܡܢܐ: ܫܡܥܐ ܡܢ ܚܕܐ ܡܫܡܥܢܐ ܕܢܦܫܐ. ܗܘ ܕܐܠܗܐ
ܡܫܠܡܘܬܐ ܡܫܡܥ ܠܗ. ܗܘ ܕܫܡܥ ܠܫܡܥܐ ܕܫܡܥܐ ܕܐܠܗܐ ܘܫܡܥܐ.
ܘܠܫܘܠܡܢܐ ܫܡܥܐ ܕܫܡܥܐ ܫܡܥܐ. ܘܠܐܢܫܐ ܕܫܡܥܐ ܘܠܫܡܥ ܫܡܥܬܐ
ܕܫܠܡ ܕܡܫܝܚܐ ܡܢ ܕܐܝܬ ܗܠܝܢ ܫܡܥܘܢ ܠܫܡܥܐ ܐܘ ܫܡܥܢܐ ܫܡܥܬܗܘܢ.
ܐܠܐ ܐܝܟܢ ܕܫܡܥܘܢ ܘܫܡܥܢ ܠܫܡܥܐ ܘܫܡܥ ܒܫܡܥܢܐ ܠܟܠܐ
ܘܫܡܥܘܢܬܐ ܠܫܡܥܗ ܕܫܡܥܐ. ܡܫܡܥ ܫܡܥܝܢ ܐܘ ܐܢܫ ܫܡܥܢܐ ܕܐܢܫܘܢ
ܫܡܥܐ ܐܠܗܐ ܫܡܥ ܘܫܡܥ ܫܡܥܬܐ. ܗܘ ܕܫܡܥܐ ܕܫܡܥܘܬܗ ܫܡܥܝܢ
ܫܡܥܢܐ ܫܡܥܐ ܫܠܡܐ ܐܬܡܫܡܥ. ܗܠܝܢ ܡܫܡܥܝܢ ܕܫܡܥܘܬܐ ܕܐܠܗܐ
ܝܫܡܥ. ܘܫܡܥܢܐ ܕܫܡܥܐ ܫܠܡ ܒܫܡܥܬܐ ܫܡܥܢܐ [p. 20b]
ܕܫܡܥܘܬܐ. ܘܠܟܘܢ ܟܠܗܘܢ ܕܝܢ ܠܫܡܥܐ ܘܠܫܡܥܢܐ ܕܫܡܥܘܢ.
ܒܫܡܥܘܬܐ ܕܫܡܥ ܐܢܫ ܡܫܡܥܢܐ ܡܫܡܥܢܐ ܘܡܫܡܠܡܢܐ ܗܘܐ.

ܘܗܕܐ ܥܠ ܟܠܗܘܢ ܗܠܝܢ ܢܬܒܠܠ ܒܟܘܫܪܗ ܕܐܒܗܘܢ ܕܥܠܝܠܘܬܐ
ܕܪܫܝܢܘܬܐ. ܠܗܕܐ ܕܝܢ ܐܝܟ ܕܠܐܢܫܐ ܕܡܢ ܐܠܗܐ ܡܬܦܩܕܐ ܕܢܬܒܝܬܐ
ܡܥܒܕܢܘܬܐ ܫܠܝܛܘܬܗܘܢ ܕܡܕܒܪܢܘܬܐ ܒܟܠ ܫܥܬܐ. ܐܝܟ ܕܢܝܐ ܕܒܢܝܐ ܕܐܠܗܐ.
ܘܒܐܝܕܝܗܘܢ ܘܒܡܦܩܢܘܬܗܘܢ ܫܠܡ ܕܡܢ ܕܠܐܒܗܬܗܘܢ. ܥܒܕܘ ܠܗܘܢ
ܫܘܬܦܐ ܕܪܫܝܢܘܬܐ ܒܫܘܒܚܗ ܕܐܠܗܐ. ܘܐܠܗܐ ܕܫܠܡܐ ܢܗܘܐ
ܥܡܟܘܢ ܘܥܡ ܪܥܝܬܟܘܢ ܒܫܘܡܠܝܐ ܕܫܘܘܕܥܬܟܘܢ ܕܠܐ ܙܘܥܐ
ܟܠܗܘܢ ܦܩܘܕܝܗ ܕܡܫܝܚܐ. ܘܒܕܒܪܢܘܬܟܘܢ ܕܠܐ ܢܩܒܠ ܡܫܝܚܐ
ܕܗܝܡܢܘܬܐ ܘܕܠܐ ܬܘܬܒܟܘܢ ܒܫܘܒܚܐ. ܟܕ ܢܗܘܐ ܥܒܕܐ ܢܘܗܪܟܘܢ
ܘܥܡ ܐܦܝܟܘܢ ܒܬܘܒܝܢ ܠܡܫܒܚܘ ܥܡ ܟܠܗܘܢ ܩܕܝܫܐ. ܩܕܡܐ
ܕܝܢ ܕܠܐܠܗ. ܒܬܪܥܘܬܗ ܘܒܪܚܡܘܗܝ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.
ܕܠܗ ܫܘܒܚܐ ܠܥܠܡܝܢ ܐܡܝܢ ܀ ܬܘܒ ܕܝܢ ܡܛܠ ܕܡܡܠܠ ܗܘ
ܒܡܠܦܢܘܬܐ ܕܫܠܝܚܐ. ܠܡܥܒܕܗ ܦܬܓܡܐ ܕܫܒܝܠܘܬܗ ܕܡܫܝܚܐ ܕܢܫܬܪܪ.
ܗܕܐ ܠܡܫܡܥܐ ܐܝܬܘܗܝ ܫܘܦܪܐ. ܕܡܠܦܢܐ ܐܦ ܕܢܬܒܥܘܢ ܐܝܟ
ܕܝܠܘܦܐ ܥܠܝܡܐ. ܩܫܝܫܐ ܕܒܢܝܢܐ ܥܒܕܝܐ. ܢܦܩܘ ܗܟܝܠ ܐܘ
ܐܚܝ ܕܝܢ ܐܢܫ ܡܢܟܘܢ ܢܬܩܪܒ ܒܫܠܝܚܘܬܐ ܕܐܝܟ ܗܕܐ. ܘܢܫܩܘܠ
ܩܘܡܝܬܟܘܢ ܒܟܠ ܩܕܝܫܘܬܐ ܕܥܒܕܐ ܟܢܫܐ [p. 21 a] ܕܐܠܗܐ. ܗܘ
ܕܡܢ ܡܪܢ ܡܬܦܩܕ ܠܟܘܢ. ܐܢܬܘܢ ܐܝܟܢ ܕܒܚܘܒ ܐܢܬܘܢ. ܐܬܚܫܒܘܗܝ
ܒܚܘܫܒܐ ܡܢܝܚܐ. ܒܝܘܡܐ ܕܢܬܦܩܕ ܡܢ ܦܘܡܐ ܕܩܫܝܫܐ. ܕܒܗ
ܢܬܬܢܝܚ ܠܢܦܫܗ. ܘܬܗܘܘܢ ܠܡܝܬܪ ܒܚܘܒܐ ܪܘܚ ܠܒܒܐ
ܕܪܥܝܢܘܬܐ. ܐܝܟ ܕܬܬܩܝܡܘܢ ܒܗ ܫܠܡܐ ܕܡܫܝܚܐ ܠܟܘܢ ܒܢܗ
ܕܒܗ ܕܐܠܗܐ ܘܠܠܘܬܢ ܕܝܠܢ. ܬܘܒ ܕܝܢ ܒܬܘܡܠܝܐ ܐܦܐ ܒܫܠܝܚܘܬܐ
ܩܫܝܫܐ ܕܡܠܦܝܢ ܠܡܬܪܐ ܒܥܒܕܐ ܕܐܝܟ ܗܠܝܢ. ܘܕܗܘܐ ܗܘܐ
ܕܠܗ ܗܪܟܐ ܡܩܝܡ ܐܢܐ: ܕܐܝܟܢܐ ܕܠܘܩܒܠ ܚܝܠܐ ܡܢ ܐܚܪܢ
ܕܩܘܒܠܐܝܬ ܢܗܘܐ ܒܬܪܟܘܢ. ܡܬܡܨܝܐ ܐܝܟ ܚܝܠܐ ܕܬܫܒܘܚܬܐ
ܡܥܒܕܢܐ ܢܬܚܙܐ. ܡܛܠ ܗܕܐ ܡܬܬܡܨܝܐ ܐܢܐ ܕܢܛܠܬܐ ܕܦܩܝܕܘܬܐ

ܕܡܬܥܒܕ ܠܟܘܢ. ܠܐ ܗܘܐ ܐܝܟ ܕܟܝܐ ܘܡܠܝܟܐ. ܕܠܐ ܐܝܟ ܐܢܫܐ ܡܨܝܐ.
ܕܝܢ ܐܝܟ ܡܬܚܫܒܢܐ ܠܗܘܢܐ ܕܟܝܐ ܕܒܝܬ ܐܠܗܐ. ܗܘ ܕܡܢ ܦܘܩܕܢܗ
ܕܟܡ ܡܬܦܩܕܝܢ ܠܟܘܢ ܒܡܫܝܚܗ ܕܐܠܗܐ. ܠܐ ܬܗܘܐ ܕܡܕܘܢܝܐ ܕܡܚܝܬ
ܚܕܬܐ. ܕܠܐ ܢܬܠܘܢ ܠܐܢܫܘܬܗܘܢ ܘܢܬܚܒܪ ܠܒܥܘܬܗ. ܕܠܐ ܒܚܝܠܐ
ܘܒܫܠܡܐ ܫܦܝܐ ܕܠܐ ܒܘܠܒܐ ܠܐܬܪ ܕܡܬܒܥܐ ܫܡܫܐ ܘܡܬܪܕܐ. ܘܐܢ
ܐܒܐ ܒܫܘܬܦܘܬܗ ܕܒܢܝܐ ܡܫܟܚ ܠܡܐܬܐ ܠܘܩܒܠ ܡܠܬܐ ܗܕܐ
ܡܬܠܠܬܐ: ܕܡܢ ܐܒ ܐܝܬܘܗܝ ܗܢܐ ܕܗܠܝܢ ܦܩܕ ܠܝ ܠܡܟܬܒ.
ܐܠܦ ܡܢ ܟܬܒܐ ܡܕܡ ܕܫܘܥܒܕܐ ܘܡܬܬܟܝܢܘܬܐ. ܐܢ ܐܝܬܘܗܝ
ܕܝܗܒ ܠܐܠܗܐ. [p. 21 b] ܒܟܠ ܕܝܢ ܐܦ ܟܠ ܡܕܡ ܬܫܡܫܬܐ ܕܠܐ ܫܠܝܐ
ܡܬܚܫܒܐ: ܠܡܫܡܫܘ ܦܪܘܫܘܬܐ ܕܪܘܚ ܫܠܡܐ. ܠܫܠܡܐ ܗܘ ܕܝܢ
ܐܠܗܐ. ܠܘ ܠܚܪܝܢܐ ܐܢܫܐ. ܡܛܠ ܗܢܐ ܟܬܒ ܫܠܡܐ ܐܪܡܝܬ. ܘܬܟܬܒ
ܕܢܗܘܐ ܚܕ ܚܕ. ܘܢܬܦܩܘܢ ܠܟܘܢ ܗܠܝܢ ܘܬܘܬܒܘܬܐ ܕܡܬܝܗܒ ܠܟܘܢ:
ܠܡܫܪܐ ܫܘܦܪܗ ܕܪܘܚܢܐ. ܕܐܠܗܐ ܕܡܬܬܚܡܕܢ. ܘܡܛܠܗ ܕܚܝܠܘܬܗ
ܗܕܐ ܐܬܬܘܗ. ܕܐܢܬܘܢ ܬܟܒܪ ܬܘܠܘܢ ܘܬܟܬܒ ܬܡܠܠܘܢ. ܘܐܠܗܐ
ܢܫܬܡܥ ܒܟܘܢ: ܘܐܦ ܐܢܐ ܐܬܚܙܐ. ܟܠ ܟܪܝܗܐ ܕܝܢ ܗܢܐ. ܡܟܪܝܬ
ܕܘܟܪܐ ܗܘܐ ܐܘܚܕܢܗ ܒܐܓܪܬܐ ܠܐܒܘܢ ܕܒܫܡ ܐܠܗܐ ܟܬܒ
ܡܫܬܥܠܝܢܘܬܐ. ܘܬܘܒ ܐܦ ܠܐܒܘܢ ܟܬܒ ܦܫܝܛܐܝܬ. ܒܬܝܢ
ܐܢܐ ܠܥܘܢܕܢܐ ܕܡܠܬܐ ܚܢܢܐ ܕܝ ܐܠܗܐ ܕܝܬܝ. ܐܦ ܐܢܬܘܢ ܗܘܝܬ
ܒܕ ܬܪܝܢ ܠܗܠܝܢ: ܕܐܬܚܫܒܘ ܐܢܫܐ ܠܡܦܩܕ ܐܘܪܚܐ ܕܟܘܫܪܐ
ܕܫܘܬܐ ܕܫܠܡܐ. ܘܗܘܝܬܘܢ ܡܬܚܬܢܝܢ ܒܟܢܫܗ ܕܡܪܢ. ܕܗܘ
ܕܡܫܘܬܗ ܐܬܡܛܪܢܘܢ ܒܟܠ ܚܟܝܡ ܚܝܐ. ܕܬܬܝܚܒܘܢ ܥܡ ܡܫܝܚܗ
ܒܟܢܟܐ ܐܚܪܝܢ: ܘܢܝܠܘ ܕܝܢ ܐܦ ܚܠܝ. ܕܟܪܝܗܐ ܕܡܘܬܐ ܕܒܬܪܐ
ܕܬܦܘܪ ܠܡܫܝܚܗ ܕܐܠܗܐ ܐܬܚܝܒ܀

XVII. ÎSHÔʿ-YAHBH'S ADMONITION TO ḲÂM-ÎSHÔʿ, A RECENTLY APPOINTED ARCHIMANDRITE.

ܡܪܬܝܢܘܬܐ ܘܡܘܟܚܬܐ ܠܘܬ ܗܘ ܕܩܡ ܚܕܬܐܝܬ ܒܪܝܫܢܘܬܐ ܕܥܘܡܪܐ.

ܠܪܚܡܐ ܘܩܪܝܒ ܪܘܚܐ ܐܚܘܢ ܡܪܝܡܐ ܡܪܝ ܩܡܝܫܘܥ. ܐܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ. [p. 22a] ܒܫܠܡܗ ܘܒܥܘܕܪܢܗ ܕܐܠܗܐ ܕܒܪܝܬܐ. ܐܦ
ܚܙܝܬ ܒܡܪܢܝܬܐ ܕܪܘܚܐ ܕܠܘܬܟ. ܘܟܠ ܡܬܚܙܝܢܘܬܟ ܕܡܢ ܐܘܪܚܬ
ܠܡܪܢ. ܘܕܐܬܡܠܝܬ ܐܦ ܒܐܠܗܐ ܡܢܗܪܢܝܬܐ ܕܠܘܬܟ: ܗܘܝܬܐ
ܕܡܫܡܫܢܐ ܕܪܝܫܐ ܟܠܗ. ܟܕ ܡܫܬܘܕܥܐ ܕܡܫܬܡܥܢܘܬܐ. ܐܬܝܢ
ܐܬܦܛܢ ܠܟ ܬܪܒܝܬܐ ܒܡܪܢ ܡܫܝܚ ܐܦ ܠܡܪܝܬܐ. ܟܕ ܐܡܝܢ ܕܝܢ
ܕܒܡܫܡܫܢܘܬܐ ܕܘܟܠܢܐ ܬܢܢܘܢ ܒܐܘܪܚܐ ܠܪܒܢܘܬܐ ܕܥܠܡܐ ܐܝܟ
ܕܪܬܡܬܘܢ ܠܟ: ܠܐ ܢܟܠ ܬܬܘܝܬܘܢ ܐܝܟ ܠܐ ܡܢܨܚܢܐ ܐܘ ܘܚܘܒܢ
ܫܒܪܐ. ܡܫܝܚܝܢ ܓܝܪ ܒܡܫܠܡܢܐ ܘܡܬܡܪ ܒܟܠ ܕܫܪܪܐ ܠܗ. ܒܠܚܘܕ
ܕܝܢ ܒܫܠܡܘܬܐ ܗܢܐ ܕܪܘܪܒܬܐ. ܘܐܢ ܦܝ ܠܫܘܬ ܫܠܝܛܐ ܒܩܘܫܠܛܐ
ܒܝܬܗ ܠܫܘܒܚܗ. ܘܐܢ ܕܝܢ ܐܫܬܪܪܬ ܘܟܕ ܠܘܬ: ܐܦ ܗܕܝܪܐ
ܒܝܬܗ. ܘܟܠ ܗܢܐ ܕܝܢ ܬܘܒ ܕܪܘܪܒܐ ܠܟ ܟܕ ܡܫܠܡܘܬܐ
ܕܡܘܢܝܢ ܒܬܫܡܫܬܐ ܕܪܘܚܢܐ ܕܐܬܬܦܝܫܬ ܚܠܦܝܢ. ܐܦܠܐ ܒܗܕܪܐ
ܐܘܪܚ ܒܐܚܪܝܢ ܕܒܢܝܢ. ܠܘ ܓܝܪ ܒܐܚܪܢ ܡܬܚܠܦܝܢ ܐܘܪܚܬܢ.
ܐܦ ܢܗܘܐ ܕܫܒܝܩ ܚܘܒܝܢ. ܐܠܐ ܒܗܘ ܕܡܫܝܚܐ ܚܝܠܐ ܡܬܝܪ ܡܢ
ܟܠ ܠܡܬܚܫܒܘ ܠܝ. ܘܡܬܝܪ ܡܢ ܗܢܐ ܕܒܚܠܝܢ ܘܕܝܢܝܢ. ܠܐ ܗܕܝܪ
ܬܬܘܝܬ ܠܐ ܡܢ ܡܠܟܐ ܘܠܐ ܡܢ ܩܠܐ. ܐܠܗܘܗܝ ܕܒܝܬܐ ܕܫܟܝܢܬܐ
ܩܕܫܐ ܢܦܩܝܢ ܠܡܗܘܐ. ܐܠܐ ܫܡܥܐ ܘܚܙܝܢ ܘܐܝܟܐ ܕܘܝܐ. ܘܐܦ
ܒܕܡܐ ܠܗܢ ܕܡܘܩܪܝܬ ܐܢ ܬܬܒܥ. ܠܐ ܓܝܪ ܡܬܟܪܝܐ ܟܠܡܐ
ܡܢ ܕܐܝܬ ܗܠܝܢ. ܒܡܐ ܕܒܟܠ ܒܢܝܢܐ [p. 22b] ܐܝܬܝܢ ܘܢܦܩܝܢ ܐܪܒܥܐ.
ܡܬܟܬܫ ܕܝܢ ܠܡܪܬܐ ܘܠܫܘܬܦܘܬܗ: ܟܠܗܘܢ ܕܝܢ ܠܡܬܢܝܚܘ ܘܠܡܬܬܢܝܚܘ.
ܟܕ ܩܢܘܢܐ ܕܪܘܚܐ ܢܗܘܐ ܠܝ ܡܬܪܥܝܬܐ ܘܠܬܫܒܘܚܬܐ. ܘܐܢ ܐܢܬ

ܡܬܩܒܠ. ܡܪܢܐ ܡܫܝܚܐ ܠܗ. ܒܐܝܕܝ ܐܢܘܢ ܐܝܟ ܕܒܢܝ ܐܠܗܐ ܘܕܡܝܢ
ܠܡܫܝܚܐ. ܐܦ ܡܠܟ ܡܪܢܐ ܠܐܢܫܝܢ ܕܒܝܬܗ ܐܢܘܢ. ܡܛܠ ܕܗܘ ܗܘ ܡܩܒܠ
ܘܐܡܪ ܐܘܪܚܗ. ܘܒܪܝܫܝܢ ܠܡܬܪܬܐ ܐܪܥܐ. ܘܫܒܪܐ ܕܟܠ ܗܘ ܒܪܢܫ
ܠܗܘ ܡܪܢܐ ܐܪܝܡ ܘܫܢܝܐ ܐܝܟ. ܠܬܠܡܝܕܘ̈ܗܝ ܕܝܢ ܕܒܝܬ ܩܕܝܫܘܗܝ ܢܦܩܐ
ܕܐܒܘܢ ܡܬܒܪܟܐ ܕܐܦܝܣܩܘܦܐ ܠܡܬܒܠܥ. ܡܬܬܒܥܐ ܐܝܟ ܗܘ ܕܥܒܕܬܐ
ܡܢ ܗܕܐ. ܐܦܠܐ ܐܝܟ ܐܦܝܣܩܘܦܐ ܡܢ ܣܘܥܪܢܐ ܕܩܘܪܒܢܐ ܕܒܠܚܘܕ.
ܘܡܫܒܚܐ ܗܘܐ ܕܡܬܒܬܠܝܘܬܐ ܥܠ ܐܘܪܚܐ ܕܢܘܩܦܬܐ ܣܓܝܐ. ܥܠ
ܡܫܒܚܐ ܕܝܢ ܗܘ ܕܡܬܒܥܐ ܠܝ ܡܬܬܠܝܗ. ܐܢ ܠܐ ܡܬܚܫܒܘܢ ܒܗ ܡܢ
ܗܕܐ ܐܝܟܢܐ ܕܒܟܠܗ. ܕܠܐ ܟܕ ܢܬܬܒܪ ܢܫܬܪܐ. ܢܬܠܘܚܡܘܢ ܒܟܠܝܘܡ.
ܗܘ ܕܝܢ ܕܡܬܥܒܕ ܕܠܗܕܐ ܢܬܝܠܝܢ ܐܢ ܐܝܟ. ܡܬܚܪܦܘܠܝܬܐ ܒܠܚܘܕ
ܐܬܬܘܗܝ. ܘܐܢ ܡܗܝܡܢܐ ܐܝܟ ܒܡܐܒܝܗ: ܒܝܬ ܕܐܬܐ ܗܘ ܕܡܫܡܫܘܢ.
ܘܡܬܩܠ ܣܓܝ ܡܢ ܬܪ̈ܬܝܢ ܗܢܝ ܠܡܬܚܘܒ: ܐܘ ܠܡܬܬܚܝܒܘ ܒܫܘܠܛܢܐ.
ܐܘ ܠܡܬܪܥܝܘ ܟܕ ܦܪܕܝܣܝܢ. ܘܠܐܢܫܐ ܡܬܗܝܡܢ ܕܬܬܒܥܘܢ ܕܝܠܟ
ܠܟܘܢ. ܐܢܫܐ ܕܝܢ ܕܒܠܡܬܒܥܐ: ܐܘܪܚܬܐ ܘܐܘܪܚ ܐܘܪܚܬܐ. ܘܬܬܒܥܘܢܝܗ
ܐܘܪܚܬܐ. ܘܠܥܠܡ ܐܘܪܚܬܐ. [p. 23a] ܘܫܘܒܚ ܡܠܝܐ ܘܐܝܟܢܐ ܕܠܝ ܕܠܟ ❖

XVIII. ÎSHÔʿ-YAHBH TO YAZDÎSHÂBHÔR IN ANSWER TO A TRACT ON THE DUALITY OF PERSONS.

ܦܘܢܝ ܦܬܓܡܐ ܠܘܬ ܬܪܝܢܘܬ ܦܪ̈ܨܘܦܐ ܕܟܬܒܬ ܠܗ ܚܕ ܒܝܫ ܚܕ.
ܠܝܙܕܦܢܕ ܕܢܝܫܐ ܕܝܙܕܦܢܕ ܡܬܬܢܝܚ ܟܢܫܐ ܕܐܠܗܐ ܡܪܝ ܝܘܚܢܢܐ.
ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܠܝ ܗܘ ܗܟܢܐ ܐܘ ܟܢܫܐ ܕܐܠܗܐ: ܗܝܡܢ
ܕܐܠܗܐ ܕܟܬܒܬ ܐܢܫܝܢ ܕܗܘܝܢ ܕܟܬܒܘܢ: ܡܢܟܝܢ ܐܢܐ ܠܚܦܝܛܘܬܐ
ܕܒܢܝܢ: ܕܗܟܢܐ ܒܢܡܘܣܐ ܕܚܘܒܐ ܚܡܝܡܘܬܐ ܣܓܝ ܐܢܐ. ܒܗܕܐ
ܕܗܝܡܢ ܢܛܪܬܐ ܕܐܡܪ ܠܐܠܗܐ ܐܘܕܝ ܡܫܘܚ ܐܢܐ. ܘܗܕܐ ܡܢ ܟܘܚܕܐ
ܬܪܬܝܗܝܢ ܦܢܝܬܐ. ܠܝܡܐ ܕܝܢ ܠܐ ܒܠܚܘܕ ܒܡܘܚܠܦ ܚܟܡܬܐ.
ܐܠܐ ܐܦ ܡܬܚܒܬܢܝܬ ܒܡܘܢܝܢܘܬܗ. ܘܠܡܚܝܢ ܦܝܫ ܗܘ ܐܝܟ

ܠܡܫܝܚܐ ܕܡܫܒܚܬܐ ܐܝܟ ܕܟܬܝܒ. ܠܐ ܓܝܪ ܦܪܝܫ ܠܡܫܡܫܢܘܬܗ ܐܝܟ
ܕܐܦ ܗܘܐ ܒܟܬܒܐ. ܘܟܠܐ ܡܢ ܫܘܠܛܢܐ ܕܠܘܝܐ ܒܕܡܝܢ ܗܠܝܢ. ܕܐܡܪ
ܟܕ ܦܪܝܫܝܢ ܗܘܘ ܕܢܬܠܒܫܘܢ ܡܠܟܐ. ܠܡܢܐ ܟܕ ܥܠܝܐ ܗܘܝܬ ܐܘ ܫܟܝܚܬܐ:
ܕܠܟܠܦܐ ܗܘܐ ܕܢܬܠܒܫ ܕܝܢܐ ܕܦܫܛܐ ܡܬܬܘܣܦ ܒܦܘܪܥܢܐ ܕܪܘܚܢܝܬܐ:
ܐܝܟ ܕܡܬܠܒܟܐ ܠܒܝܫܬܐ ܕܡܫܘܚܬܐ ܕܟܗܢܘ: ܘܢܦܩܬܐ ܠܚܪܬܐ ܕܬܫܒܚܬܐ:
ܗܘ ܕܒܪܒܝܬܐ ܕܝܠܝܦܐ ܐܝܟ ܕܠܬܫܡܫܬܐ ܡܢ ܪܘܚܐ ܩܘܕܫܐ. ܐܘ ܕܠܡܢܐ
ܟܕ ܗܘܝܐ ܠܐ: ܕܠܐ ܟܕ ܠܡܬܪܥܝܘ ܕܡܬܬܗܦܟ: ܒܩܘܫܬܐ ܕܡܠܟܘܬܗ
ܪܘܚܐ ܕܬܬܪܥܘܢ: ܕܬܬܓܠܐ ܠܒܢܝܐ ܠܒܘܫܐ ܕܦܝܪܐ ܠܗ. ܫܟܝܪ ܐܦܐ
ܕܠܗܘܝܐ ܡܫܠܡܢܐ [p. 23b] ܡܬܡܢܥܐ: ܐܢ ܠܐ ܗܘܐ ܐܚܝܕ ܕܟܪܝܐ ܐܢܬܬܗ
ܠܐ ܡܢ ܠܒܘܫܐ ܕܟܗܢܐ. ܕܟܠܐ ܕܝܢ ܐܝܟ ܠܡܫܡܫܢܐ ܕܢܬܟܢܫ ܗܠܝܢ ܬܐܪܬܐ
ܕܢܦܫܐ. ܫܦܝܪ ܐܢܐ ܕܡܬܚܙܝܢ ܐܢܐ. ܘܟܠܐ ܕܝܢ ܢܛܪܝ ܥܠ ܐܢܫܝܢ
ܐܘܪܚܐ ܥܠ ܟܠܢ: ܫܘܟܠܠܐ ܕܡܬܦܠܓ ܠܡܦܪܫܘܬܐ ܡܢܬܒܬܐ
ܡܬܡܢܥܐ: ܬܬܚܫܒ ܠܟ ܕܢܬܒܥܐ ܘܡܟܪܙ ܡܬܦܠܓ ܕܟܠ ܫܘܦܪܐ ܚܘܒܐ.
ܐܠܝܢ ܕܠܡܫܡܠܝܘ ܡܢܗܘܢ ܠܡܬܒܥ ܕܟܗܢܐ ܐܢܐ. ܡܬܟܢܫ ܐܢܐ ܓܝܪ
ܒܟܬܒܐ ܐܝ ܬܐܪܬܐ ܠܦܢܝܐ ܕܒܟܬܒܐ ܡܢ ܟܠܢ ܒܘܝܐܐ ܕܘܝܘ. ܕܠܐ
ܠܟ ܡܢ ܐܝܟ ܕܟܬܝܒܐ ܒܗܘ ܗܠܝܢ. ܠܟ ܕܝܢ ܐܘ ܕܒܘܝܐܬܐ ܠܟܗܢܘܬܗ
ܕܫܘܬܐ ܐܝܟ ܕܟܗܢܘܬܐ ܠܒܝܫܘܬܐ ܕܐܠܝܫܒܝܫܘ ܡܕܪܘܟ. ܐܡܬܢܐ
ܒܕܡܘܬܐ ܠܟܗܢܐ ܒܝܬܐ. ܐܘ ܐܡܬܝ ܠܗ ܐܝܟ ܕܒܕܝܠܘܬܗ ܚܟܡܐ ܡܢ
ܒܠܬܐ ܢܟܪܝܬܐ. ܐܠܐ ܗܘܝܐ ܠܟ ܓܝܪ ܫܘܦܪܐ ܗܘ ܕܡܬܦܠܓ: ܕܡܢ
ܫܘܕܥܐ ܚܘܬܡܐ ܕܐܠܗܐ ܬܬܚܫܒ. ܘܫܠܦ ܐܢܬܝܢ ܠܟܢܐ ܬܗܘܐ.
ܫܠܦ ܐܣܬܪܐ ܕܝܢ ܢܦܫܐ. ܫܠܦ ܓܠܘܐ ܕܝܢ ܡܠܬܐ. ܫܠܦܝܢ ܕܝܢ
ܦܪܘܫܐ ܕܫܘܟܬܐ ܗܘ ܕܡܬܚܙܐ. ܘܐܢ ܡܢ ܒܟܠܗܝܢ ܗܠܝܢ ܒܘܫܠܐ
ܕܐܠܗܐ ܕܡܪܢ: ܓܒܪܐ ܕܡܫܘܚܬܐ ܠܐܠܗܐ. ܘܐܬܪܘܢ ܐܝܟܐ ܕܗܘܐ
ܐܝܟ ܕܐܦ ܗܘܐ. ܠܐ ܡܬܦܠܓ ܟܕ ܚܙܝܐ ܡܢ ܟܪܝܗܐ. ܡܠܘܗܝ ܕܝܢ
ܪܒܘܬܐ ܪܒ ܩܠܐ ܡܬܦܠܓܐ ܗܘܝܐ. ܕܠܐ ܗܘܐ ܟܕ ܡܦܩ ܒܪܘܚܐ

[p. 24a] ܕܫܠܝܛܘܬܐ ܕܟܗܢܘܬܗ ܕܐܠܗܐܝܬ ܡܢ ܐܚܪܢ ܐܬܩܒܠ. ܐܬܬܣܝܡ
ܕܐܡܪܬ ܡܫܡܫܢܘܬܐ ܕܒܠܚܘܕ. ܐܘܟܝܬ ܘܠܗܘܢܘܬ ܐܦܣܩܐ ܕܐܪܒܥܐ ܕܟܠܗܐ. ܐܘ
ܕܐܠܡܐ ܬܘܒ ܡܬܬܥܝܕܢܘܬܐ ܚܠܦܬܐ ܕܗܘ ܕܦܪܝܫ ܐܬܦܪܫ ܘܦܪܝܫ
ܐܬܬܪܝܡ ܘܦܪܝܫ ܐܬܩܠܠ. ܘܦܪܝܫ ܥܠ ܦܪܝܫ ܐܬܝܬܝ. ܡܛܠ
ܗܕܐ ܕܗܘ ܟܕ ܕܗܘ ܒܫܒܝܐ ܕܒܪܝܬܐ ܐܬܚܙܝ ܚܕܬܐܝܬ ܡܢ ܠܥܠܡܐ ܒܪ
ܐܢܫܐ. ܡܢܐ ܗܟܝܠ ܕܢܒܥܐ ܟܕ ܡܬܚܙܝܐ ܠܝ ܥܒܕܘܬܐ ܕܥܒܕܬܗ
ܕܐܠܗܐ. ܕܢܒܥܐ ܗܘ ܩܕܝܡ ܐܦ ܫܘܒܥܐ. ܐܠܐ ܚܙܐ. ܐܬܦܩ ܠܝ
ܕܝܢ ܠܘܬ ܕܬܪܬܝܢ ܕܘܟܝܬܐ ܘܬܫܡܫܐ ܬܫܡܫܬܗ. ܡܢܐ ܗܟܝܠ ܬܘܒ.
ܕܗܘ ܕܪܒܝܢ ܒܟܗܢܐ ܥܠ ܐܘܪܚܐ. ܘܬܟܬ ܒܡܫܠܡܐ ܠܡܪܡܝܘ
ܠܡܢܦܩܗ. ܐܝܬܝܗ̇ ܠܝ ܡܢܘܬܐ ܕܠܥܒܕܐ ܠܪܫܢ ܕܐܠܗܐ ܢܗܘܐ
ܡܬܝܚܝܢ. ܢܣܒܐ ܕܠܐ ܡܟܝܠ ܕܫܒܥܐ ܘܡܫܡܠܝܘܬܐ. ܐܠܐ ܡܢܗܠܟܢܐ
ܘܡܫܡܠܝܘܬܐ ܠܒܪܢܫܘܬܗ ܢܫܬܠܡ. ܐܘ ܡܢ ܥܒܘܕܘܬܐ. ܕܚܝܐ ܠܟܠ
ܘܠܗܘ ܕܦܪܨܘܦܐ ܕܫܡܝܐ ܢܕܡܝܬ. ܘܠܝ ܡܬܥܬܕܢܐ ܕܚܝܘܬܐ ܚܘܝܬ.
ܘܠܟܢܫܐ ܕܐܠܗܐ ܡܛܠ ܫܘܡܠܝܐ ܕܟܢܫܐ. ܐܬܡܛܝܬ ܒܝܬܐ
ܢܦܫܗ. ܘܠܗܕܐ ܢܫܩܘܠ ܠܗ ܬܘܒ ܐܝܟ ܕܢܡܝܬ. ܕܒܦܘܪܫܢܬܐ
ܠܟܢ ܐܬܩܪܐ ܒܦܘܪܫܢܗ. ܡܢܐ ܗܟܝܠ ܬܘܒ. ܥܠܝܢܐ ܐܢܐ ܠܟܘܢ ܕܐܢܬܘܢ
ܡܠܬܐ ܕܡܫܡܠܝܘܬܗ ܕܦܘܪܩܢܐ. ܐܝܟܢܐ ܕܐܡܪ ܥܠܝܐ [p. 24b] ܐܡܪ
ܕܬܫܡܫ ܠܡܠܟܐ ܕܠܐܠܗܘܬܗ. ܐܘ ܕܐܠܗܐ ܠܬܘܕܝܬܐ ܕܦܘܪܩܢܐ:
ܡܫܡܠܝܘܬܐ ܣܓܝ ܐܡܪ. ܐܝܟܢܐ ܕܝܢ ܠܗ ܥܠܝܗܘܢ ܗܕܐ. ܐܠܐ ܐܦ ܐܢ
ܐܢܫܐ ܚܠܦ ܗܢܐ ܠܬܫܡܫܬܐ ܗܝ ܕܡܠܟܘܬܐ ܗܕܐ ܡܬܦܢܝܐ ܗܘܐ:
ܠܐ ܒܠܚܘܕ ܡܫܡܠܝܐ ܠܗܕܐ ܚܙܝ ܗܘܬ. ܒܡܐ ܕܐܠܗܘܬ ܕܡܬܦܪܫܐ
ܒܪܒܝܬܐ ܗܘ ܕܐܬܒܪܝ ܡܘܫܠܡܘܬ ܒܗܕܐ ܒܠܚܘܕܝܐ ܫܘܝܐ ܐܡܪ: ܐܦ ܠܐ
ܒܡܫܡܫܢܐ ܕܐܬܦܪܫܬ. ܘܐܢ ܗܟܢܐ ܠܐ. ܒܡܐ ܢܬܝܕܥܝܗ ܟܕ ܐܦܠܐ
ܗܟܢܐ. ܡܢܐ ܕܝܢ ܬܘܒ. ܫܘܦܪܐ ܗܘܐ ܠܟ ܥܠܡܘܬܐ ܕܐܢܫܝܢ ܒܠܚܘܕ
ܢܠܒܫ ܕܐܝܬܝܗܘܢ ܕܠܐ ܝܕܥܝܢ. ܒܬܘܪܬܐ ܕܡܫܡܠܝܘܬܐ ܫܘܦܪܐ

ܗܘܬ. ܐܡܪ ܐܢܐ ܘܐܢܐ. ܐܠܘ ܐܬܬܪܝܡܘܬܗ ܒܡܐ ܕܥܠܬܐ ܗܘܬ ܕܐܬܬܪܝܡܘܬܢ.
ܘܐܦ ܠܐ ܕܢܣܬܢܩܘܢ. ܐܠܐ ܟܕ ܡܫܬܡܥܝܢ ܗܘܝܢ ܐܘ ܐܠܗܐ ܡܢ ܗܢܘܢ
ܕܡܬܠܡܝܢ ܠܬܠܡܝܕܘܬܐ. ܐܦ ܒܝܢܬܐ ܐܝܬܝܗܘܢ ܗܘܘ ܒܥܡܐ. ܐܝܟܢܐ
ܕܠܘ ܠܡܪܐ ܡܫܡܫܝܢ ܗܘܘ ܒܥܘܡܪܐ. ܐܠܐ ܒܥܘܒܕܐ ܕܡܫܡܫܝܢ
ܠܟܠܒܐ ܕܢܣܒܝܢ ܕܡܫܝܚܐ. ܘܡܛܠ ܗܢܐ: ܡܢܗ ܢܫܬܠܡ ܒܫܘܠܡܐ
ܘܠܐ ܢܬܬܟܣ ܒܫܘܒܚܐ. ܫܡܥ ܕܝܢ ܡܢܐ ܐܡܪ ܐܢܐ ܠܟ ܕܢܬܒܛܠ ܐܦ
ܒܫܡܝܐ: ܘܐܬܓܠܝܬ ܕܢܬܟܬܒܘܢ ܡܘܗܒܬ ܐܢܐ ܠܝ ܠܐܠܗܘܬܐ ܕܠܐ
ܢܫܬܐ ܕܝܢܐ ܒܫܡܝܐ ܕܐܝܟ ܗܕܐ. ܐܠܐ ܠܐ ܡܫܟܚܐ ܗܕܐ ܕܢܬܒܛܠ ܡܢ
ܬܫܡܫܬܐ ܕܡܕܝܢܬܐ ܠܡܪܢ ܡܫܝܚܐ. ܫܡܥ ܕܝܢ ܡܢܐ. ܕܐܢ ܠܟ
ܐܢܬ ܐܘ [p. 25a] ܐܪ̈ܝܬܢ ܡܢ ܗܠܝܢ ܕܡܬܬܪܡܝܢ ܒܫܘܠܡܐ ܢܗܘܐ
ܠܫܘܠܡܐ. ܡܢ ܗܘ ܠܟ ܕܡܫܬܒܚ ܒܐܠܗܐ ܘܒܗ ܗܘܐ ܕܢܬܦܢܘܢ.
ܢܦܩ ܐܢܐ ܦܠܓܘܬܗ ܕܦܘܩܕܢܐ. ܠܐ ܕܝܢ ܢܦܩ ܒܗ. ܗܕܐ ܓܝܪ ܟܕ
ܫܡܥ ܐܢܐ ܡܢ ܫܡܝܐ ܐܢܐ ܠܐܝܠܝܢ ܕܡܫܬܥܒܕܝܢ. ܘܐܡܪ ܠܝ ܒܐܝܢ.
ܕܠܐ ܗܘܐ ܫܪܝܪܐ ܐܦܠܐ ܦܓܪܐ ܒܝܫܐ ܘܠܐ ܡܠܟܐ ܕܒܗ ܕܒܗ
ܠܡܫܠܡܘ ܕܢܠܗܐ. ܫܡܥ ܕܝܢ ܡܢܐ ܫܘܝܐ ܐܢܐ ܠܟ ܕܒܫܡܝܐ ܕܢܬܦܢܐ
ܫܘܝܢ ܡܦܩܢܐ ܕܫܘܒܚܬܐ: ܕܐܝܠܝܢ ܕܡܫܝܚܐ ܢܬܒܥܘܢ. ܕܢܬܦܢܘܢ
ܠܡܢܝܢ. ܢܬܬܟܣ ܠܗ ܒܫܡܝܐ ܒܠܗ ܒܫܘܒܚܐ ܕܠܫܘܠܡܐ. ܘܠܗܝ
ܗܘ ܕܡܦܩ ܟܠܐ ܡܦܩܢܐ ܕܫܘܒܚܐ. ܒܪܬ ܫܘܪܝܐ ܕܡܬܬܪܝܡܘܬܐ.
ܐܢܐ ܕܝܢ ܐܝܟ ܒܪܢܫܐ ܟܠ ܫܪܒܐ ܝܗܒܬ. ܘܐܝܟ ܒܪܢܫܐ. ܟܠ ܫܪܒܐ
ܡܫܡܥ ܐܢܐ. ܗܘ ܕܝܢ ܕܡܫܬܒܚ ܠܐܝܠܝܢ ܕܐܝܟ ܗܕܐ. ܕܢܬܒܥ ܦܐܝܐ
ܠܫܪܒܐ ܕܦܠܚܐ ܢܠܗܐ ܗܘ. ܘܐܢ ܠܟ ܟܕ ܡܫܬܒܚ ܘܠܦܘܬ ܒܢܝܐ
ܢܬܠܝܗܘܢ: ܢܬܒܥ ܠܫܘܠܡܗ. ܘܐܢ ܕܝܢ ܠܘܩܒܠ ܫܪܒܐ ܘܐܢܬܘܢ ܢܫܬܒܚܘܢ:
ܐܦ ܗܕܐ ܢܬܒܥ ܠܡܦܪܢܣܘܬܗ. ܫܡܥ ܕܝܢ ܡܢܐ. ܢܬܒܥܘ
ܠܟ ܠܡܬܓܠܠܘ ܠܐܬܚܫܒܐ ܕܫܡܝܐ. ܐܝܟܢܐ ܕܠܐ ܠܟ ܢܗܘܐ
ܢܦܫܐ ܠܐܝܠܝܢ ܥܡܗ. ܠܡܬܒܥ ܒܝܕܥܬܐ ܕܒܫܡܝܐ. ܘܐܦܢܐ ܐܢܐ ܟܕ

ܢܫܬܥܘܢ. ܡܫܬܥܒܕ ܐܢܐ ܕܬܬܒܥ ܚܕܬܐ ܡܢ ܐܝܠܝܢ ܕܐܝܟ ܗܠܝܢ ܢܫܬܥܒܕܘܢ.
ܐܡܬܐ ܓܝܪ ܕܐܠܗܝܐ ܗܢܝܐ: ܗܢܝܐ ܐܦ ܠܗܘܢ [p. 25b] ܡܫܬܥܒܕܐ
ܠܒܢܝܐ ܕܡܫܝܚܝܘܬܐ. ܘܬܪܝܢܘܬܗܘܢ ܚܠܦ ܫܒܝܬܐ ܕܐܘܪܚܐ. ܐܘ ܠܡܢܘ ܗܘ
ܡܢ ܐܠܗܝܐ. ܚܙܝܬ ܕܢܫܬܥܒܕ ܡܢ ܠܒܢܝܐ ܕܐܝܟ ܗܠܝܢ. ܠܡܢܐ ܐܢܫܝܘܬܐ.
ܠܡܢܐ ܫܠܝܛܢܐ. ܠܡܢܐ ܫܒܝܐ. ܠܡܢܐ ܡܪܢ. ܠܡܢܐ ܐܒܗܘܗܝ. ܚܠܦ ܗܘ
ܕܐܦܠܐ ܚܕ. ܒܪܗ ܡܕܝܢ ܠܡܫܬܥܒܕܘ ܒܗܢܐ ܕܡܢ ܕܐܝܟ ܗܠܝܢ. ܐܠܐ
ܗܠܝܢ ܡܢ ܐܢܐ ܐܘ ܫܒܝܬܐ ܡܗܝܡܢܐ: ܠܡܫܬܥܒܕ ܗܠܝܢ ܕܒܗܝܢ
ܐܝܟ ܕܒܫܥܒܕܐ ܒܗܝܢܐ ܠܒܢܝܐ ܐܢܫ ܡܫܬܥܒܕ ܗܘܝܐ ܕܢܬܒܥܘܢ.
ܕܡܢܐ ܕܝܢ ܗܘܐ. ܘܕܐܝܟܢܐ ܗܘܐ. ܘܕܡܫܬܥܒܕ ܡܢܐ ܗܘܐ: ܐܢ ܫܡܥܬ
ܠܐܢܫܝܢ ܕܫܠܝܛܝܢ ܢܬܬܥܒܕ. ܐܢܐ ܕܗܪܟܝܢ ܐܝܟ ܐܦ ܐܢܫܝܢ ܕܒܥܝܢ.
ܐܘ ܐܢ ܬܗܘܐ ܬܫܘܒܬܐ ܠܡܫܬܥܒܕ: ܦܘܩܘܢ ܚܙܘ ܦܘܩܕܢܐ ܫܠܝܛܐ ܒܪ
ܐܠܗܐ ܬܫܘܒܬܐ. ܒܫܘܠܡ ܕܝܢ ܗܢܐ ܚܝܠ ܗܘܝܐ ܐܝܟ. ܕܒܫܡܐ ܕܡܫܝܚܐ
ܒܪ ܡܫܝܚ ܢܫܬܥܒܕܘܢ ܠܫܘܥܒܕܐ ܡܢ ܬܘܒ ܐܢܘܢ ܕܝܢܐ ܐܠܗܐ ܡܪܢ
ܝܫܘܥ. ܕܐܦܢ ܠܐ ܫܬܘܥܒܕܘܬܐ ܬܗܘܐ ܫܥܒܕܘܬܐ ܐܠܐ ܡܫܬܥܒܕܢܘܬܐ.
ܐܠܐ ܡܫܬܥܒܕܢܘܬܐ ܡܫܝܚܘܬܐ. ܕܐܠܐ ܗܘܝܐ ܚܕܝ ܚܕܝܐ ܫܘܥܒܕܐ ܕܬܬܒܪܐ ܕܐܢܫܝܢ
ܕܚܝܠ ܗܘܝܐ ܫܪܝܪܐ. ܬܫܒܘܚܬܐ ܠܝ ܘܗܢܝܢ. ܐܢܐ ܕܐܦ ܬܬܒܥ ܫܪܝܐ ܥܠܡ.
ܘܬܫܒܘܚܬܐ ܬܬܝܗܒ ܐܦ ܐܢܫ ܐܦ ܟܠ ܕܗܘܝܢ. ܕܬܬܒܥܘܢ ܠܬܒܥܬܗ
ܕܐܠܗܐ ܡܫܬܒܚ. ܘܗܘ ܕܝܢ ܐܠܗܐ ܡܫܬܥܒܕܐ. ܗܘ ܕܒܒܣܝܡܘܬܐ ܬܒܥ
ܠܝ ܕܬܬܒܥ ܡܢ ܡܢܐ ܕܡܫܝܚܝܢ ܘܡܫܝܚ. ܗܘ ܫܒܝܚܐ ܒܫܡܝܐ ܕܫܘܒܚܐ ܕܡܫܝܚܘܬܗ
ܒܪ ܫܘܒܐ ܠܫܬܥܒܕܘܬܐ [p. 26a] ܕܫܒܝܚܘ. ܗܘܝܘ ܒܪܝܟܝܢ ܠܥܠܡ ܥܠܡܝܢ ✣

XIX. ÎSHÔʿ-YAHBH TO YAZDÎSHÂBHÔR ON THE SAME SUBJECT.

ܠܒܪܗ ܒܪ ܠܒܪܗ ܒܪܗ ܒܪ ܒܪܗ ܡܝܬܪܗ ܒܪ ܡܝܬܪܗ ܝܗܒ ܫܠܡ.

ܕܝܢ ܟܬܒܐ ܐܦ ܐܬܬܟܝܢ ܟܬܒܐ. ܕܐܠܐ ܕܝܢ ܐܫܬܟܚ ܡܫܝܚ
ܠܒܝܫܐ: ܠܗ ܝܗܒ ܟܬܒܐ. ܡܠܘܢ ܕܝܢ ܐܦܠܐ ܒܠ ܒܠܒܗ. ܕܡܬܒܪܝܐ

ܕܢܬܚܙܐ ܕܐܬܐ ܗܘܐ. ܟܕ ܡܢ ܚܝܠܐ ܡܕܡ ܐܬܥܒܕ. ܐܬܚܙܝ ܕܝܢ ܕܠܒܠܗ
ܢܦܩܘܢ ܒܐܠܗܘܬܐ ܕܡܫܝܚ. ܘܫܪܝܐ ܡܬܒܥܝܐ ܡܢ ܠܒܗ ܕܗܘܝܐ. ܐܦ ܠܐ
ܒܗ ܒܬܠܒܠܬܐ. ܒܫܘܒܚܐ ܗܘ ܗܘܝܐ ܐܠܗܘܬܐ ܐܘ ܐܢܫܘܬܗ. ܒܫܘܒܚܐ ܗܘ ܕܝܢ
ܘܦܪܘܩܢܗ. ܘܦܘܫܩܢܐ ܫܠܝܚܝܐ ܐܝܬܘܗܝ ܠܡܬܬܥܝܪ ܟܕ ܡܚܘܐ ܠܫܠܝܚܘܬܐ
ܘܕܡܟܝܢ: ܐܠܐ ܕܐܢܫܝܢ ܕܒܗ ܒܬܘܚܡܐ: ܫܘܚܬܐ ܕܚܘܫܒܬܐ ܐܬܗܡܝܘ.
ܘܡܢ ܡܕܝܢ ܠܝ ܐܝܟ ܕܠܬܥܘܕܝܐ ܐܦ ܠܝ ܡܚܝܐ. ܗܘ ܕܡܬܒܥ
ܕܗܠܝܢ. ܘܗܕܐ ܐܬܗܘܝ ܕܐܝܠܝܢ ܫܘܒܚܐ ܕܗܪܟܐ. ܟܕ ܠܐ ܟܕܘ ܡܬܬܥܝܪ
ܕܐܝܠܝܢ ܐܝܟ ܕܐܬܓܠܝܬ ܫܘܒܚܬܐ. ܐܝܟܢܐ ܓܝܪ ܡܬܬܥܝܪܐ ܕܠܘܩܒܠ
ܓܒܪܝܢ ܕܐܢܫܝܢ ܕܠܟܠܗܘܢ: ܫܘܒܚܐ ܠܡܫܝܚܗ ܕܐܠܗܐ ܐܝܬܘܗܝ.
ܐܝܟ ܕܐܡܪ ܠܗ ܐܠܗܐ. ܐܠܐ ܐܢ ܕܐܠܗܐ ܟܕ ܡܢ ܒܗܬܬܐ ܐܬܦܨܝ:
ܗܘ ܕܐܦ ܐܬܚܙܝ ܒܠܒܗ ܕܟܠܗ ܚܕܘܬܐ: ܘܡܫܝܚܐ ܐܝܟ ܕܡܢ ܩܕܡܝܬܐ
ܕܡܚܘܐ ܢܦܫܗ. ܠܬܘܒܢܐ ܡܚܘܒܐ ܐܬܓܠܝܬ. ܗܕܐ ܕܒܗ ܡܫܝܚܐ
ܐܬܬܟܠܬ ܕܐܬܬܚܝܒ. ܡܢܝܢ ܕܪܫܐ ܕܬܪܬܝܢ ܠܗ: ܠܘܩܒܠ ܩܢܘܡܐ
ܕܚܝܠ ܕܠܡܬܚܙܝܢܘܬܐ. ܘܠܐ ܒܠܚܘܕ ܕܪܫܐ: ܐܠܐ ܘܕܢܚܘܐ ܠܗ
ܠܡܦܩ ܒܫܘܒܚܐ ܕܠܐ ܚܘܫܒܢܐ [p. 26*b*] ܐܝܟ ܕܐܝܬ ܠܡܬܒܥܢܘܬܗ
ܒܗ. ܐܬܟܪܝ ܡܢ ܐܘܠܨܢܐ ܕܡܫܝܚܗ ܕܐܠܗܐ ܠܦܘܪܫܢܐ ܕܡܢܗܘܢ ܕܒܬܘܬܐ
ܢܦܫܐ. ܢܦܝܫ ܗܟܝܠ ܕܝܢ ܟܠܗ ܕܐܢܫܝܢ ܕܐܬܬܝܗ. ܘܒܠܚܘܕܘܗܝ ܫܪܝܪ
ܐܢܫܝܢ ܕܠܐ ܘܕܝܢ ܠܡܦܩܢܐ. ܢܦܝܫ ܗܘ ܕܝܢ ܐܦ ܠܝ: ܟܕ ܡܢ
ܩܘܫܬܐ ܕܡܫܟܚܐ ܒܠܚܘܕ ܐܝܟܢܐ ܠܐܢܫܝܢ ܕܒܫܪܪܗ ܡܬܦܬܟܝܢ. ܘܫܪܟܐ
ܗܘܝܐ ܟܣܕܪܐ ܐܘ ܓܒܪܐ ܚܘܫܐ. ܘܐܦ ܐܬܓܠܝ ܡܢ ܐܒܗܝܢ ܫܘܒܚܐ
ܕܡܬܦܬܟܪ. ܕܚܘܒܐ ܐܠܗܐ ܡܬܒܥܐ ܠܓܒܠܐ ܕܡܢ ܟܠ ܦܪܨܘܦ
ܓܒܪܐ ܒܕܝܢܐ ܗܠܝܢ. ܟܕ ܡܬܬܒܥܝܢ ܐܠܗܐ ܕܒܦܩܕܢܐ ܚܝܐ: ܗܘ
ܕܗܘܝܐ ܡܬܬܠܝܐ ܘܚܬܝܪ ܫܠܝܛ ܡܬܬܒܥܐ. ܘܥܠܘ ܕܢܬܒܠܥ ܠܡܥܢܝܐ
ܟܠ ܥܕܢ. ܘܬܬܒܪܟ ܒܡܫܝܚܗ ܕܐܠܗܐ ܟܠ܀ ܫܠܡܬ܀

XX. ÎSHÔ´-YAHBH TO THE GOD-LOVING YAZDĔGARD.

ܠܡܗܝܡܢܐ ܘܪܚܡܐ ܘܡܚܒܐ ܕܐܠܗܐ ܡܪܝ ܝܙܕܓܪܕ. ܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ. ܥܠ ܦܘܡ ܣܘܪܗܒܐ ܕܣܘܥܪܢܐ ܡܗܝܪܐ ܐܬܕܪܟܬ
ܦܠܓܐ ܕܐܝܬܝܟ ܐܘ ܪܚܡ ܐܠܗܐ. ܘܟܕ ܡܢ ܫܦܝܪܘܬܟ ܘܐܦ ܕܡܗܝܡܢܘܬܐ
ܠܪܘܚܐ ܐܬܬܢܝܚܬ. ܫܘܝܬ ܐܝܟ ܕܘܝܕ: ܫܒܚܬܐ ܕܐܠܗܝܟ ܡܫܡܫܢܐ
ܐܠܗܝܐ ܒܟܠ ܚܫܚܬܐ ܕܢܘܗܪܐ ܢܒܥܬ ܒܡܫܡܫܢܘܬܗ ܕܐܠܗܐ. ܘܡܢ ܒܬܪ
ܠܒܢܝܐ ܕܫܬܐܣܬܗ ܫܘܦܪܐ ܠܡܘܟܟܐ ܕܬܘܠܡܝܕܘܗܝ ܦܢܝܬ. ܘܡܢ ܚܕܐ
ܣܓܝܡ ܘܫܒܚܐ ܕܥܠ ܐܝܠܝܢ ܕܐܬܐܡܪ: ܠܡܫܪܝܐ ܕܐܝܬܝܟ ܬܒܥܬ.
ܘܠܬܐܘܪܝܐ ܕܒܗ ܕܥܠ ܢܦܫܐ ܘܙܘܥܝܗ ܘܦܠܓܐ ܘܡܢܝܢܗܘܢ. ܫܒܩܝܬ
ܒܕܡܘܬܐ ܠܡܫܘܚܬܐ ܕܬܫܘܝܬܐ. [p. 27*a*] ܥܠ ܚܘܦܝܗ ܕܝܢ ܕܐܠܗܐ
ܡܠܘܐܐ ܡܬܦܠܚܢܐ. ܚܙܝܬ ܐܝܟ ܕܘܝܕ. ܥܠ ܕܒܬܚܝܬܐ ܐܝܟ ܕܡܢ
ܣܘܥܪܢܐ: ܠܗ ܕܘܡܝܐ ܫܘܒܚܐ ܡܬܬܥܝܪܐ ܗܘܬ. ܘܠܡܪܝܐ ܐܘ ܪܚܡ
ܡܫܝܚܐ ܠܗܘܢ ܐܝܟ ܕܐܠܗܐ ܐܣܝܪܐ ܫܒܝܬ ܠܟ ܘܗܘܝܬܝܢ. ܡܫܘܕܥܐ
ܕܣܪܝܩܘܬ ܫܘܒܚܐ. ܠܡܫܝܚܐ ܓܝܪ ܕܝܗܒܬܐ. ܠܝ ܗܘܝܐ ܐܣܬܟܠܬ
ܠܝ. ܕܫܦܝܪܘܬܐ ܕܠܚܘܕ ܕܫܘܒܚܐ ܫܦܝܪ ܠܗܘܦܟܐ: ܡܢ ܓܝܪ
ܚܘܒܐ ܕܡܫܝܚܐ. ܕܗܘܝܐ ܒܣܘܥܪܢܐ ܫܪܝܪܬܐ ܬܬܗܝܡܢ ܚܝܒܬܐ
ܡܫܠܡܢܐ. ܕܡܢܗ ܓܝܪ ܒܪܢܫܐ ܫܠܡܐ. ܒܫܦܝܪܘܬ ܢܦܫܐ ܐܬܚܙܝܬ.
ܗܟܢ ܡܢ ܗܘ ܕܝܢ ܕܗܘܝܢ. ܡܟܠܗ ܒܫܒܘܬܐ ܣܓܝܐܐ ܕܡܫܡܫܢܝܢ
ܐܘ ܪܚܡ ܡܫܝܚܐ. ܘܡܛܘܠ ܗܕܐ ܕܫܦܝܪ ܐܬܬܩܝܡܬ ܒܥܠܡܐ ܕܡܗܝܡܢܐ.
ܘܕܐܠܝܢ ܗܘ ܡܢܝܢ ܒܫܘܒܚܐ. ܕܗܘܝܘ ܡܐ ܕܫܡܘܥܐ ܠܫܘܒܚܐ
ܒܡܫܠܡܐ ܕܡܗܝܡܢܘܬܐ. ܡܫܒܚܘ ܓܝܪ ܓܝܪ ܗܟܢ ܡܢ ܫܒܝܩܘܬܐ
ܕܚܛܗܐ ܦܘܪܫܐ ܕܒܚܠܬܗܘܢ. ܒܪܡ ܐܬܬܘܚܝܬ ܡܢ ܡܬܦܢܝܢܘܬܐ ܕܐܠܗܐ
ܡܪܝܡ. ܒܐܝܠܝܢ ܕܒܥܒܕܝܗ ܚܘܒܐ ܡܫܝܚܐ ܐܬܚܫܒܬ. ܐܦ ܗܘܝܬܝ
ܠܢܦܫܟ ܚܠܝܨܐ: ܐܦܣܩܘܢܛܣ ܫܘܦܪܐ ܕܐܠܗܐ. ܐܠܐ ܠܝ ܡܢ ܐܘ ܪܚܡ

ܓܒܝܪܬܐ ܥܡܝܩܬܐ ܡܢ ܕܩܠܝܠ ܦܐܪ̈ܘܗܝ ܕܡܘܗܒܬܗ. ܢܨܝܚܬܐ: ܨܕܩܬܐ
ܣܝܡ. ܗ̈ܠܝܢ ܕܐܝܟ ܒܥܘܕܪܢܐ ܚܘܒܐ ܒܫܝܢܘܬܗ ܡܢ ܘܫܠܝܛ. ܐܬܬܠܝܕ
ܒܪܒܪܐ ܚܠܝܨܐ ܐܬܬܥܝܪ: ܗܘ ܕܫܠܝܛ ܡܢ ܐܬܪܘܬܗ ܒܚܝܠܐ ܐܟܐ [p. 27 b]
ܕܝܢ ܒܒܨܝܪܐ ܡܢܗܘܢ. ܐܝܟ ܕܐܡܝܢ ܕܝܢܐ ܠܐܚܪ̈ܢܐ ܐܢܫܘܬܗ ܡܫܬܡܗܝܢ
ܐܝܟ: ܠܐܠܗܐ ܡܘܕܐ ܐܝܟ ܟܠ ܢܦܫ. ܕܐܘܢܐ ܐܝܟ ܘܡܫܒܚܢܐ ܕܡܠܟܐ:
ܠܡܦܩܢ ܕܝܢ ܥܒܕܗ ܠܐܠܗܐ: ܕܗܘܢܐ ܠܡܠܟܘܬܐ ܡܬܬܪܨܐ. ܐܝܟ ܡܢ
ܕܥܡܗܘܢ ܫܘܒܚܐ ܒܒܝܬܐ. ܗܘܢܐ ܠܒܪ ܡܢ ܐܬܚܙܝ. ܐܦܠܐ ܠܒ
ܕܗܘܐ ܠܡܕܒܪܘܬܗ. ܐܦܠܐ ܡܠܟܘܬܐ ܬܬܒܥܐ. ܐܦܠܐ ܡܫܡܠܝܘܬܐ ܬܬܩܪܐ.
ܐܦܠܐ ܚܘܒܐ ܢܬܬܚܠܦ. ܐܦܠܐ ܠܒܝܫܐ ܢܬܬܚܕܒ. ܐܦܠܐ ܚܕܘܬܐ
ܬܬܢܟܣ. ܐܠܐ ܥܠ ܒܥܠ ܬܘܕܝܬܐ ܕܐܠܗܐ: ܗܘ ܕܠܢܦܫܬܐ ܐܝܟ
ܕܒܣܝܪ ܡܢܝܢ ܐܬܚܘܝܬ. ܠܦܠܓܐ ܗܘܐ ܕܗܘܢܐ. ܕܚܘܫܒܐ ܕܬܕܡܘܪܬܐ
ܢܦܩ ܘܐܬܝ. ܗܘ ܕܠܥܘܦܪܐ ܠܚܘܒܐ ܕܡܠܝܠܘܬܐ ܡܬܝܩܪܢܐ ܒܥܒܕܘܗܝ.
ܘܥܒܕܝ ܫܠܝܛܘܬܗ ܐܦܝܐ: ܕܥܒܕܝ ܚܕܝܪܘܬܐ ܐܝܟ ܠܡܚܕܐ. ܗܘ
ܕܠܦܪ̈ܘܢܐ ܗܘܐ ܡܬܝܩܪܢܐ: ܕܚܝܠܐ ܡܢܗܘܢ ܠܒܢܝܢܫܐ ܐܒܝ. ܗܘ
ܕܠܒܢ ܒܥܠ ܘܠܟܠ ܟܢ. ܘܒܢ ܠܣܓܝܐܘܬ ܚܝܠܐ ܕܒܪ̈ܢܫܐ ܐܝܟ
ܠܡܬܢ ܘܠܡܬܬܪܨܐ. ܗܘ ܕܠܐ ܡܬܚܘܫ ܢܦܫ ܢܦܫܗ ܕܠܐ ܫܘܬܦܐ.
ܢܒܝܐ ܕܐܬܬܠܝܕ ܒܢ ܥܒܕܘܗܝ ܡܢ ܚܘܒܝܢ ܕܒܘܣܡܐ ܓܒܪܐ. ܗܘ
ܕܒܝܘܡܐ ܡܢ ܫܡܝܐ ܘܡܢܗܘܢ ܡܢ ܕܐܬܪܢ. ܘܒܡܠܟܬܐ ܕܘܟܝ ܒܥܘܡܩܐ
ܕܥܠܝܘܬܗ ܕܡܕܝܢܬܐ. ܐܢܫܐ ܕܝܢ ܥܠ ܕܠܘܩܒܠ ܥܒܕܐ ܘܡܫܡܠܝܐ:
ܠܡܠܟܐ ܕܒܢ ܕܠܐ [p. 28 a] ܚܫܝܚܘܬܐ ܐܬܚܙܝ ܠܡܢܬܟܪܘ. ܗܘ
ܕܠܦܠܚܘܗ ܦܘܪ̈ܣܐ ܕܡܬܚܕܪܘܬܐ. ܠܚܕ ܓܝܪ ܟܪܝܐ ܘܚܫܘܫܐ ܒܝܬ
ܘܚܘܒܐ ܒܝܬܗ. ܗܘ ܕܒܝܬܘܬܐ ܠܝ ܗܘܐ ܥܠ ܥܒܝܕܘܬܢ ܢܕܝܡ.
ܘܒܥܒܕܘܬܐ ܕܡܬܩܕܫܘܬܐ ܕܝܠܕܬܐ ܐܘܪܚܐ. ܗܘ ܕܠܒ ܫܒܚܐ
ܬܩܢܐ ܕܒܝܬ ܥܠܝܬܐ ܕܥܠܡܝܢ ܐܝܟ ܠܡܝܬܪ. ܗܘ ܕܚܝܠܐ ܕܢܫܐ
ܕܡܫܡܠܝܘܬܗ ܘܫܠܝܛܐ ܥܘܡܪܐ ܕܒܘܬܦܐ ܒܬܪܥܝܬܐ ܕܢܦܫܗ

ܕܦܫܝܩܐ ܠܬܫܒܘܚܬܐ ܕܫܡܗ ܩܕܝܫܐ. ܕܗܘ ܕܡܫܝܚܗ ܢܬܡܠܐ
ܠܡܫܠܡܘܬܗ ܒܟܠ ܚܕܐ ܗܝ ܠܡܫܡܫܘ ܡܕܒܪܢܘܬܗ. ܒܠܗܘܢ ܬܩܘܡܬܐ
ܕܢܩܢܝܢ ܐܝܟ. ܗܘ ܫܠܡܐ ܕܒܝܕܘܗܝ ܠܐܢܫܝܢ ܕܝܗܒ ܐܠܗܐ. ܡܬܦܪܫܢܝܬ
ܕܝܢ ܠܐܢܫܝܢ ܕܫܦܝܪܝܢ ܠܡܪܢ. ܘܦܪܫܢܝܬ ܕܝܢ ܠܐܢܫܝܢ ܕܦܪܝܫܝܢ ܠܝ
ܫܠܡܗܘܢ ܕܐܚܪܢܐ. ܘܫܠܡܗ ܕܐܠܗܐ ܗܘ ܕܢܛܪ ܡܢ ܟܠ ܡܕܡ.
ܕܢܛܪ ܠܠܝܬܘܪܓܝܐ ܕܠܐ ܕܝܫ ܠܗܘܢ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ:
ܐܠܗܢ ܀

XXI. ÎSHÔʿ-YAHBH TO MÂR ÎSHÔʿ-SABHRAN.

ܠܡܪܝ ܡܫܡܫܢܐ ܕܩܘܫܬܐ ܘܕܚܠܬ ܕܐܠܗܐ ܡܪܝ ܝܫܘܥܣܒܪܢ ܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ. ܩܪܝܬ ܒܟܬܒܘܬܐ ܕܐܓܪܬܐ ܕܫܘܕܥܢ ܐܘ ܐܚܝ ܪܚܡ ܐܠܗܐ.
ܘܟܠ ܣܘܠܩܐ ܐܘܕܝܬ ܠܡܪܝ. ܘܫܐܠܬ ܡܢ ܪܚܡܘܬܐ ܕܥܠܝܬܐ.
ܫܐܠܬ ܐܦ ܠܝ ܒܟܬܒܐ ܠܡܫܝܚܐ. ܒܡܘܬܐ ܕܝܠܗ ܗܘܐ. ܠܫܠܝܚܐ ܕܢܝܚ
ܒܟܠ ܕܪܐ. ܘܟܠ ܕܒܪܫܐ ܕܝܢ ܢܠܦܐ ܘܡܢܝܚܐ ܗܘ ܕܝܕܥ ܐܢܫ.
ܬܫܡܫܬܐ ܗܕܐ ܡܫܡܫܢܘܬܐ ܕܢܝܚܘܬܐ [p. 28 *b*] ܠܗ ܫܐܠܬ ܒܛܝܒܘܬܐ
ܠܡܫܝܚܐ. ܗܢܘ ܕܝܢ ܐܦܠܐ ܟܠ ܒܟܠܗ. ܠܐܢܫܐ ܕܝܢ ܕܡܫܬܡܥܢܐ
ܠܟܠܗܘܢ ܐܦܝܗܘܢ ܬܫܒܘܚܬܐ ܕܡܫܒܚܝܢܢ. ܒܪܘܟ ܠܗ ܫܘܒܚܐ ܗܘ
ܕܠܗ ܒܫܡܝܐ ܐܝܟ ܒܫܡܝܗ ܡܬܡܠܠ: ܐܦ ܐܦ ܠܗ ܠܗܘܐ ܕܠܐ
ܢܬܒܣܝܡܘܢ ܒܫܠܝܡܘܬܐ. ܘܐܦ ܠܐ ܗܘܐ ܕܡܬܒܣܝܡܘܢ ܐܝܟܢܐ. ܕܐܢܫ ܕܐܝܬܝܗ
ܠܐܠܗܐ ܝܬܝܪܬܐ. ܐܣܬܒܪܬ ܕܝܢ ܠܛܝܒܘܬܟ ܕܫܠܡܐ. ܒܟܠ ܐܬܚܫܒܬ
ܫܠܝܚܐ ܠܡܫܝܚܐ ܡܢ ܬܘܕܝܬܐ ܕܦܘܩܕܢܐ. ܒܗܝ ܕܠܫܘܒܚܐ ܕܡܪܝܐ ܗܘ
ܕܝܗܒ ܠܢ ܒܐܘܪܚܘܬܗ ܕܐܠܗܐ ܕܝܠܗ ܒܝܕܘܗܝ: ܡܬܒܪܝܢ ܕܐܝܬܘܗܝ
ܡܫܡܫܢܐ ܡܬܩܠܣܢܐ: ܗܝ ܕܐܟܠܝ ܐܝܟ ܕܟܠ ܐܢܫ ܕܪܚܡܐ ܐܝܬܘܗܝ.
ܬܬܒܩܐ ܡܢܗܪܬܐ ܒܫܒܪܐ ܕܟܠܗ. ܢܛܠ ܕܝܢ ܡܪܝ ܒܪܚܡܘܗܝ.
ܕܪܚܡܘܬܗ ܟܠ ܫܡܝܐ ܕܩܘܫܬܐ ܬܫܒܘܚܬܐ. ܘܠܟܠܗܘܢ ܡܢܗܪܢܐ

ܕܒܝܬ ܐܠܗܘܬܟ. ܫܪܪܐ ܡܬܚܫܒܢܘܬܗ ܢܬܪܒ. ܠܗܠܝܢ ܓܝܪ ܐܦ ܐܝܬܘܗܝ
ܕܐܠܗܐ ܐܫܬܘܕܝ: ܐܦ ܠܝ ܡܢ ܕܡܘܬܐ ܕܫܘܝܢܐ ܦܘܪܫܢܐ ܕܐܝܬܝܗܘ
ܕܗܘܐ. ܘܕܐܬܚܙܝܐ ܡܢ ܥܘܡܩܐ ܕܡܬܢܬܪܬܐ ܚܕܘܬܐ ܕܥܠܝܢ ܒܘܪܟܬܐ
ܕܘܟܪܢܐ. ܕܗܘܝܐ ܠܝ ܒܟܬܒܐ ܡܢ ܥܘܬܪܐ ܪܒܐ ܕܡܪܚܡܢܘܬܗ ܕܐܠܗܐ.
ܕܗܘ ܒܚܢܢܗ ܢܬܒܠ ܠܡܣܬܠܘܬܝ ܠܡܫܡܫܘ ܨܒܝܢܗ ܒܟܠܗܘܢ ܙܒܢܝ̈ܐ
ܕܚܝ̈ܝ ܀ ܫܠܡܬ ܀

XXII. ÎSHÔʿ-YAHBH TO ÎSHÔʿ-YAHBH THE CATHOLICUS.

ܠܩܕܝܫܐ ܒܟܠ ܐܦܝܢ ܚܣܝܐ ܡܪܝ ܐܝܫܘܥܝܗܒ ܩܬܘܠܝܩܐ
ܦܛܪܝܪܟܐ. [p. 29a] ܒܪܟ ܐܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܐܫܬܘܕܝ
ܕܝܠܟ ܐܠܗܐ ܕܒܪܟ ܐܘ ܐܦܝܢ ܚܣܝܐ. ܕܘܟܪܢܐ ܛܒܐ ܗܘ ܕܡܢ
ܥܘܒܕܐ ܕܟܪܝܐ ܡܢ ܡܪܢܐ ܘܕܡܘܬܐ ܡܬܚܫܒ ܗܘܐ: ܟܕ ܒܬܟܝܠܘܬܐ
ܕܐܬܪܘܬܟ ܒܘܟܪܐ ܗܢܐ ܐܬܦܪܥ ܘܫܘܝ: ܒܥܘܗܕܢܐ ܕܫܘܦܪܢܘܬܐ ܫܪܝ
ܠܡܪܘܝܘ. ܘܠܫܒܠܐ ܕܐܠܗܐ ܚܕܘܬܐ ܗܝ ܕܒܬܘܟܠܢܗܘܢ ܡܬܪܕܝܐ.
ܐܡܝܪ ܓܝܪ ܗܘ ܕܡܬܪܕܝܢ ܠܗܢܐ ܡܢ ܦܓܪܐ ܕܬܘܢܝܢ ܠܗܘܢ ܢܘܡܣܐ
ܕܬܘܕܝܬܗ ܢܦܫܐ ܡܬܦܪܦܣ ܗܘܐ. ܘܕܚܘܒܐ ܢܦܝܩ ܠܗܘܢ ܕܘܒܪܐ
ܕܫܡܫܢܘܬܐ ܟܝܢ ܦܪܘܫܬܐ ܕܬܘܕܝܬܐ ܟܠ ܡܫܬܡܥ ܗܘܐ. ܗܢܐ
ܬܘܕܝܬܗ ܕܐܠܗܐ ܟܢܫܝܐ ܕܐܬܪܘܬܟ: ܡܢ ܐܫܘܝܐ ܕܐܝܟ ܗܠܝܢ.
ܫܡܗ. ܘܟܕ ܚܙܝܐ ܡܢ ܫܘܬܦܘܬܐ ܕܐܒܗ̈ܬܐ ܚܘܝܗ. ܘܟܕ ܦܫܝܩ
ܡܬܠ ܡܠܘܗܝ. ܟܕ ܐܢܬ ܗܢܐ ܪܒܐ ܕܡܬܕܟܪܐ ܠܗܢܐ ܐܠܝܢ ܗܘܐ
ܠܗ. ܘܒܐܦܝܐ ܕܐܠܦܐ ܚܙܬܐ ܘܦܛܪܐ ܕܡܫܬܝܢ ܠܡܪܝܐ. ܐܘܟܝ
ܐܘܟܝܢ ܛܒܬܐ ܣܓܝ ܫܦܝܪܐ ܫܦܝܪܬܐ. ܘܠܩܘܫܬܐ ܕܡܬܚܙܝܐ ܐܠܗܐ
ܠܬܫܘܒܚܬܗ ܕܡܫܡܫܐ ܐܘܝܐ. ܘܟܕ ܠܘ ܐܦ ܚܕܬܗ ܩܕܝܫܬܐ
ܕܡܫܝܚܐ ܕܝܠܢ. ܗܢܐ ܕܡܢ ܒܪܫܐ ܚܙܬܐ ܗܘ ܕܝܘܢܐ ܐܝܟ ܡܫܬܡܥܢܐ.
ܦܪܘܩܐ ܐܝܬܘܗܝ ܘܩܪܝܒܘܗ. ܘܢܣܒ ܒܣܡܐ ܡܩܒܠܢܐ ܕܟܠ. ܟܕ

ܫܘܬܦܘܬܐ ܕܐܪܙܐ ܡܫܝܚܝܐ ܢܣܒܠ ܠܗ. ܟܕ ܗܘ ܒܡܕܝܢܬܐ ܕܟܢܫܘܬܗ
ܫܒܝܩܐ ܘܒܠܝܐ ܕܫܒܝܚܐ ܡܘܟܟܐ. ܡܢ ܒܪܢܫܐ ܡܬܡܚܣܢܐ [p. 29 b]
ܢܬܒܣܡܘܢ. ܘܠܫܘܒܚܗ ܕܐܠܗܐ ܘܠܬܘܕܝܬܐ ܬܫܒܚܬܐ ܢܗܘܐ ܟܕܘܪܐ.
ܘܡܢܚܬܐ ܡܢ ܬܪܬܝܢ ܗܠܝܢ: ܠܬܐܓܪܗܘܢ ܗܘ ܕܗܘܐ ܡܕܝܢ ܢܫܬܪܪܘܢ
ܠܡܬܦܠ. ܒܬܪܟܢ ܠܡܢܬܗ ܕܐܠܗܐ ܡܬܒܣܡܢܐ ܢܝܚܐ ܕܣܢܝܩܐ ܠܡܦܪܢܣܘ
ܬܪܝܢܘܬܗܘܢ ܢܗܘܐ ܡܫܬܟܚܢܐ. ܡܛܠ ܗܕܐ ܠܒܪܘܟܘܬܟ ܒܗܠܝܢ ܕܗܘܘ.
ܘܦܝܣܐ ܣܓܝܐܬܐ: ܒܟܘܠܗܝܢ ܕܒܠܗܝܢ ܕܐܬܟܬܘܫܬܐ ܕܐܠܗܐ ܢܬܒܣܡ.
ܘܗܢܘ ܟܕ ܐܠܗܐ ܡܬܒܣܡܢܐ: ܗܘ ܕܡܛܠܬܐ ܕܐܝܬܘܗܝ ܟܠ ܐܢܫܘ
ܕܢܗܘܐ ܒܡܫܠܡܘܬܗ: ܢܬܡܢܐ ܫܡܠܝܐ ܕܐܢܬܘܢ ܒܟܠ ܚܕ
ܚܕ. ܠܬܟܬܘܫܬܐ ܕܐܡܪܬ ܫܒܝܩܐ ܒܚܝܠܟܘܢ ܐܡܝܢ ܫܠܡܬ

XXIII. ÎSHÔ'-YAHBH TO MÂR CATHOLICUS THE PATRIARCH.

ܠܫܒܝܩ ܒܟܠ. ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ. ܒܪܟ
ܝܫܘܥܝܗܒ ܒܟܠ ܥܠܡ. ܡܛܠ ܠܬܐܓܪܗ ܐܝܟ ܕܡܬܬܚܫܒܐ ܟܕ ܗܘܐ
ܕܡܢܘܬܗ ܠܘ ܐܒܘܢ ܚܣܝܐ ܐܠܗܝܐ ܘܐܫܬܘܕܝ ܒܡܫܩܠܢܐ ܕܐܘܠܨܢܐ.
ܦܘܪܫܐ ܕܟܘܫܦܐ. ܘܐܝܟ ܠܗ ܐܦ ܒܗ ܡܕܒܪܢܐ ܐܝܟ ܕܒܬܝܒ.
ܘܠܝܬ ܐܒܘܟܐ ܠܡܬܒܣܡܢܘ. ܐܘܠܨܢܐ ܓܝܪ ܫܠܝܚܬܐ ܗܝ ܕܡܢ
ܠܘܬܗܢ ܕܟܠܗ ܐܘܠܨ ܫܘܠܛܢܐ ܒܝܬܐ ܒܥܘܠܕܢܗ ܕܘܟܝܐ ܘܫܘܒܚ
ܒܝܬܝܗ: ܠܫܘܠܛܢܐ ܕܗܘܕܝܬܐ ܘܟܠܗ ܡܢ ܟܕܘ ܐܝܟ ܕܐܝܬ ܠܡܣܒܪ.
ܘܟܬܒܝ ܗܟܢܐ ܒܣܓܝܐܬܗ ܠܘܬܟ ܟܢܫܐ ܕܟܠܗ. ܗܘ ܕܒܗ ܐܦ ܗܘܢܐ
[p. 30 a] ܕܒܟܠ: ܗܢܘ ܕܝܢ ܕܝܗܒܗ ܕܐܠܗܐ ܡܬܗܢ ܒܟܘܫܪܐ
ܕܐܠܗܐ. ܕܬܬܠܡܕ ܐܢܬܢܐ ܕܫܘܠܛܢܗ ܕܚܝܠܐ ܕܝܠܝܕܗ. ܘܟܕ ܡܢ
ܬܪܬܝܢ ܕܠܒܝܠ ܠܫܒܩ ܐܦ ܗܘ ܠܫܒܩ. ܘܢܩܒܠ ܐܠܗܐ ܡܢ ܒܘܟܪܗ.
ܐܝ ܗܟܝܠ ܐܬܝܐ ܠܒܝܢܝܠ ܒܗܠܝܢ ܐܝܟ ܫܒܩܝ ܠܘ ܐܒܘܢ:
ܘܐܢ ܗܟܢܐ ܐܝܟ ܕܐܦ ܡܬܠܝܢ ܐܬܝܐ. ܘܐܢ ܢܬܬܢܝܚ ܠܐܒܘܟܘܬܟ

ܒܡܫܝܚܘܬܗ ܕܐܠܗܐ ܡܪܚܡܢܐ ܕܒܗܘܢܐ ܒܪܘܚ ܘܡܦܩܕ. ܐܢ ܐܝܟ ܐܡܪܐ
ܕܐܬܐ ܦܩܘܕ ܠܡܬܒܥܘ ܠܝ. ܕܒܠܥܕ ܡܢ ܗܘܦܟܐ ܕܡܫܝܚܘܬܐ. ܐܦܢ
ܒܥܦܪܐ ܕܬܫܝܢܐ ܢܗܘܐ ܠܝ ܠܡܬܬܪܘܨܘ. ܗܠܝܢ ܓܝܪ ܕܬܬܝܢ ܡܬܬܗܡܢ
ܡܠܝܠ ܒܡܘܕܝܢܘ ܕܐܠܗܐ ܗܘܝܐ ܐܝܟ ܙܒܢܐ. ܒܟܠ ܙܒܢ ܒܕܝܢܠ
ܠܘܩܒܠ ܙܒܢܐ ܡܬܦܪܢܣ ܐܢܐ. ܘܠܝܬ ܡܢ ܕܥܘܕܪܢܗ ܕܙܒܢܐ.
ܡܕܒܪܢܐ ܠܚܠܝܡܘܬܗ ܕܡܝܬܘܬܐ ܕܡܫܝܚܘܬܗ ܕܐܠܗܐ. ܘܡܬܗܕܪܐ ܗܘ ܐܢ
ܡܢ ܚܕܘܬܐ ܕܟܘܢܐ ܠܫܠܝܚܘ̈ ܐܝܟܘ̈ܬ ܗܟܢ. ܟܠ ܕܐܠܗܐ ܓܝܪ
ܠܗ ܠܝ ܦܘܠܚܢܐ. ܗܢܘܢ ܗܝܠ ܐܣܝܘܬܗ ܡܦܝܣ ܐܢܐ. ܕܒܥܘܬܐ
ܠܬܫܡܫܬܐ ܘܒܥܘܬܐ ܕܡܢܝܚܘ ܕܬܕܡܘܪܬܐ ܕܫܦܝܪܐ ܠܐܝܩܪܐ ܕܓܙܐ.
ܥܡܡ ܕܒܥܠܝܬܐ ܠܟܠ ܡܬܡܨܝܢܘܬܐ. ܗܝ ܕܠܐܬܟܪܝܘ̈ܬܐ ܡܬܬܗܘܢ. ܘܐܠܗܐ
ܕܥܠܡܐ ܢܣܓܐ ܠܐܣܝܘܬܗ ܒܡܘܡܪܐ ܕܥܠܡܐ ܕܠܘܬܢ. ܟܕ ܡܠ
ܕܒܩܕܡ ܠܝܬܒܘܗ ܒܠܗܘܢ ܬܫܒܘܚܬܐ ܕܝܠܗ ✠

XXIV. ÎSHÔʿ-YAHBH THE DEACON TO THE MONKS OF MOUNT ELPAP.

ܝܫܘܥܝܗܒ ܡܫܡܫܢܐ ܕܥܒܕܐ ܕܐܠܗܐ ܕܐܒܝܠܘܬܐ.

[p. 30b] ܠܟܗܢܐ ܕܐܠܗܐ ܐܚܐ ܕܝܠܢ ܕܒܛܘܪܐ ܕܐܠܦܦ. ܐܚܝܢ
ܕܒܪܘܚܐ ܡܫܒܚܐ ܕܝܠܗܘܢ ܕܒܘܟܪܐ ܡܩܪܒܢܐ ܠܐܠܗܐ ܕܟܠ ܟܠ
ܡܫܡܠܝܢ ܒܥܒܕ̈ܝ ܝܫܘܥ ܡܫܝܚܐ ܫܠܡܐ ܢܣܓܐ ܠܟܘܢ ܡܢ ܐܠܗܐ ܐܒܘܢ.
ܐܠܗܐ ܓܝܪ ܗܘܝܠ ܐܢܐ ܕܐܦ ܒܟܘܢ ܐܝܟ ܕܫܒܝܚܐ ܕܫܡܝܐ ܐܠܗܐ.
ܬܦܢܝܬܐ ܡܫܝܢܝ ܚܝܠܐ ܕܦܘܩܕܢܗ ܕܡܪܢ. ܒܬܐܪܬܐ ܡܕܝܢܬܐ
ܢܬܛܒܝܒ ܠܡܬܒܥܘ ܠܟܘܢ. ܟܕ ܡܬܢܣܟܐ ܐܢܐ ܕܬܫܘܝܬܐ ܕܩܘܝܡܟܘܢ
ܠܗ ܡܢ ܦܘܩܕܢܐ ܢܘܡܘܣܐ: ܐܠܐ ܡܢ ܐܝܕܐ ܫܠܡܘܬܐ ܐܫܬܟܚ. ܐܚܝܢ
ܕܡܕܝܢܬܐ ܬܗܘܐ ܠܝ ܬܫܡܫܬܐ ܕܝܠܟܘܢ. ܠܘܩܒܠ ܕܫܡܫܝܢ.
ܠܐ ܓܝܪ ܡܬܚܫܒܐ ܐܝܟ ܕܚܫܝܢ ܕܝܠܝ ܐܦܠܐ ܡܘܬܪܐ: ܕܠܐ ܢܗܘܐ ܡܢܝ
ܡܢ ܣܘܓܐܗ ܕܡܫܝܚܐ. ܗܘ ܕܒܥܒܪܐ ܫܠܘܚܗ ܗܘ ܕܡܫܝܚܐ. ܗܘܐ

ܒܬܪ ܠܫܥܒܕܘܬܢܐ ܐܝܟ ܕܐܬܠܡܝܕܘܬܐ. ܐܦܠܐ ܕܝܢ ܡܫܬܚܫܢܐ ܕܠܐ ܢܗܘܐ
ܡܚܝܒ ܘܡܬܚܝܒ. ܗܘ ܕܡܫܬܪܪ ܒܢܦܫܗ ܐܣܘܬܐ ܗܢܐ ܕܘܟܪܢܐ:
ܕܐܝܬܘܗܝ ܚܘܒܐ ܕܒܐ ܗܘ ܕܡܢܐ ܢܠܦ. ܐܦܠܐ ܕܝܢ ܡܫܬܚܫܢܐ ܘܠܐ
ܡܬܚܫܒ: ܕܠܐ ܡܟܝܢ ܘܡܫܝܚ. ܗܘ ܕܡܫܘܚܐ ܗܘ ܕܐܝܟ ܗܢܐ ܕܒܐ
ܠܦܘܫܩܐ ܗܢܐ ܕܒܐ. ܢܬܐܫܬܐ ܕܫܘܬܦܘܬܗ ܫܪܐ. ܘܐܢܚܢܐ ܕܝ
ܡܫܬܚܫ ܕܐܫܬܡܥܬ ܢܝܬܐ ܠܡܠܟܘܬܐ. ܗܘ ܕܫܘܫܒܠܐ ܫܪܐ
ܠܡܠܟܘܬܐ ܡܢ ܗܕܐ ܒܫܘܠܐ. ܕܡܢ ܕܐܝܬܘܬܐ ܦܢ ܒܬܪ ܘܡܬܚܫܒ
ܘܡܫܬܟܢܢܘܬܐ: [p. 31 *a*] ܘܒܠܘܥܐ ܘܡܫܬܥܢ ܒܩܕܝܫܐ ܒܐܝܬܐ:
ܘܗܢ ܕܠܡܫܬܠܡ ܒܢܫܐ ܡܪܕܘܬܐ ܘܫܦܝܪܘܬܐ. ܘܠܡܫܬܟܚܘ ܒܥܒܕܐ ܘܐܝܟܢܐ
ܟܠ ܐܢܫܘܬܐ ܕܐܠܗܐ. ܘܠܡܬܬܪܣܝܘ ܐܝܟ ܡܫܘܚܬܘܬܐ ܕܟܝܢܐ ܒܝܬܝܐ
ܕܐܢܫܘܬܐ. ܘܡܕܒܪܐ ܕܐܠܗܐ ܕܩܕܝܫ. ܠܐ ܗܘܐ ܓܝܪ ܕܐܝܬܘܗܝ ܠܒܢܝܢܐ
ܕܐܠܗܐ ܒܡܬܐ ܡܬܒܢܝܢܐ. ܒܗܕܐ ܕܝܢ ܐܦܠܐ ܠܐܢܫ ܕܢܦܩܢ ܡܬܦܬܐ
ܠܐܬܪܐ ܕܢܘܚܐ ܫܡܝܢ. ܒܟܘܪ ܡܕܝܢ ܡܢ ܕܠܡܫܬܟܚ ܒܢܦܫܗ ܕܐܬܠܡܝܕܐ
ܐܝܬܘܗܝ ܕܡܫܝܚܐ. ܗܘ ܕܠܗ ܡܢ ܦܬܓܡܐ ܕܪܘܚܐ ܡܬܬܙܝܥ ܠܟܠ:
ܕܗܕܐ ܐܝܬܘܗܝ ܕܐܢܐ ܕܝܢ ܟܠ ܢܦܫܗ ܗܘ ܕܡܠܟܘܬܐ ܢܒܥܐ. ܘܠܗ
ܒܠܚܘܕ ܢܬܚܫ ܗܘ ܠܗ: ܐܠܐ ܘܢܦܩܘܢ ܒܫܠܝܐ ܠܫܘܬܦܘܬܗ
ܒܥܠܡܐ: ܡܬܬܦܝܣ ܐܝܟ ܕܩܕܡ ܐܢܐ ܡܢ ܬܐܪܬܗ ܫܦܝܪܐ. ܐܢܫܘ
ܕܠܐ ܐܬܚܫܒܬ ܒܐܪܥܐ ܕܡܬܬܦܝܣܝܢܘܬܐ. ܘܡܫܬܘܕܝܢ ܕܝܢ ܐܦ ܡܢ
ܦܪܘܫܐ ܐܝܟ ܗܕܡܘܬܐ ܘܕܠܐ ܡܕܝܢ. ܟܠ ܕܠܗ ܡܢ ܗܕܐ ܠܥܘܒܕܐ:
ܐܠܐ ܠܗܕܐ ܡܢ ܥܘܒܕܐ ܗܕܐ ܕܫܪܐ. ܢܦܩܘ ܗܘ ܡܕܝܢ ܐܘ ܐܝܢ
ܐܝܟ ܐܠܗܐ. ܕܐܬܟܬܫܬܐ ܕܢܬܚܕܝܢ ܠܦܘܩܕܢܐ ܕܐܝܬܘܗܝ ܢܬܠܡܝܕ.
ܢܗܘܘ ܕܠܐ ܡܬܚܫܒ ܕܢܬܬܕܒܪܘܢ ܠܡܬܪܐ ܐܝܟ ܦܘܫܩܢܗ ܕܡܢܐ ܘܠܝ
ܕܝܢ ܒܠܚܘܕ ܗܕܐ ܬܗܘܐ ܠܝ ܥܘܬܪܐ ܠܡܬܠܡܕܘܬܐ. ܗܢ ܕܥܒܕܐ
ܒܗܘܢ ܘܥܒܕܐ ܢܥܒܕ ܘܥܒܕܐ ܢܠܦ. ܟܕ ܘܠܐ ܒܡܕܝܢ ܡܬܚܫܒܝܢ
ܕܐܝܬܝܢ ܡܢ ܗܢܘܢ ܕܡܬܒܪܢܝܢ [p. 31 *b*] ܢܦܫܗܘܢ. ܐܠܐ ܒܫܠܡܘܬܐ

ܕܥܒ̈ܕܐ ܕܫܘܩܐ ܢܦܩܬ: ܠܟܠܗܘܢ ܕܥܡ̈ܐ ܕܒܝܫ̈ܬܐ ܡܕܡ ܐܠܗܐ.
ܘܗܟܢܐ ܕܠܐ ܬܘܩܠܐ ܢܗܘܐ ܠܝܗܘܕܝ̈ܐ ܘܠܚܢ̈ܦܐ ܘܠܥܕܬܗ ܕܐܠܗܐ.
ܘܢܝܫܐ ܐܡܝܢܐ ܕܩܘܠܝܢ ܘܗܝܡܢܘܬܗ. ܠܐ ܐܝܟ ܡܫܝܚܝ̈ܐ ܕܘܟܝܢ ܒܐܬܪܗܘܢ.
ܕܡܫܬܘܬܦܝܢ ܗܟܝܠ ܐܢܫܝܢ ܡܬܒܥܘܢ. ܠܦܣ̈ܩܬܐ ܗܠܝܢ ܕܥܠܝܫ̈ܝܐ ܐܘ
ܠܟܢܫܐ ܐܢܫܐ: ܡܢܘܢ ܕܡܬܬܚܘܝܢ ܦܩܕ ܠܝ. ܗܘ ܕܡܫܘܕܥܐ ܡܢܐ
ܠܐ ܗܘܐ ܠܐܣܝܪ̈ܐ ܐܠܐ ܠܥܠܝܫ̈ܐ ܡܫܝܢܐ. ܐܡܝܢܐ ܕܒܟܠܡܕܡ ܡܫܬܦܠ
ܡܢ ܡܢܝܢܬܐ ܐܝܟ ܕܡܢ ܓܐܪܐ: ܥܠܬܐ ܕܬܘܩܠܬܐ. ܡܫܬܘܫܠܐ ܕܝܢ
ܐܡܝܢܐ. ܐܠܐ ܕܟܕ ܒܫܘܠܛܢܐ ܕܟܗܢܘܬܐ ܘܕܡܠܟܘܬܐ ܪܘܫܐ.
ܠܡܪܕܘܬܐ ܕܡܫܟܠܐ ܐܫܬܟܚ. ܗܝ ܕܐܝܟ ܡܢ ܐܢܫܝܢ ܕܒܠܒܗܘܢ ܐܬܬܘܗܝ:
ܐܬܚܙܝ ܗܟܢܐ ܠܡܪܕܘܬܗ ܕܥܡܐ ܗܠܝܢ. ܗܝ ܓܝܪ ܗܘܐ ܟܕ ܡܢ
ܒܡܫܠܐ ܕܡܪܕܘܬܐ ܐܝܟ ܕܡܢ ܒܡܠܟܘ̈ܬܐ ܐܬܓܠܝܬ. ܒܚܒܪ̈ܐ ܕܢܟܪܝܘܬܐ
ܐܬܢܝܚ ܠܡܫܝܚܝ̈ܐ. ܘܟܕ ܡܢ ܚܘܪܒܢܐ ܕܐܬܪܐ ܕܐܝܬܘܗܝ ܘܡܫܬܒܩܢܘܬܐ
ܕܟܗ̈ܢܘܗܝ ܒܛܠ. ܒܫܘܠܛܢܐ ܕܚܢܦܘܬܐ ܐܫܬܒܩܬ. ܘܟܕ ܡܢ
ܫܘܡܠܝܐ ܕܟܠ ܐܟܡܐ ܐܬܐ. ܒܬܘܪܬܐ ܡܫܬܟܚܐ ܗܝܟ ܠܡܬܦܪܩܘ. ܡܬܚܙܐ
ܕܟܕܒ ܦܪܘܫ ܡܫܡܫܢܐ ܡܢܓܕܐ ܒܟܬܒܐ. ܠܗܘ ܕܚܙܐ ܒܫܠܡܐ
ܕܒܢܝ̈ܐ. ܠܗܢܐ ܗܟܝܠ ܕܠܡܬܚܙܝܐ ܗܘܐ ܕܠܐ ܒܥܒܕܘܗܝ ܘܟܠܐ
ܡܢܗܘܢ ܓܒܪܐ [p. 32a] ܠܡܬܕܝܢܘ ܘܒܢܝܘܬܐ ܡܫܡܫܢܐ ܐܬܚܙܝܬ
ܕܒܟܠܐ ܚܟܝܡ ܠܡܬܬܪܥܝܘ ܐܘ ܐܢܫܐ ܕܢܡܘܣ ܐܠܗܐ. ܐܝܟ ܗܠܝܢ
ܘܕܝܢ ܦܬܓܡܐ ܕܢܒܝܘܬܐ ܕܡܬܢܒܝܢ ܡܢ ܥܡܡܐ ܥܠܝܗ. ܟܕ ܡܚܠܦ ܐܢܐ
ܠܗ ܕܢܦܩܘܢ ܡܢ ܒܠܡܕܡ ܠܢܦܫܬܐ ܕܢܦܫܗ ܒܟܘܪܗܢܐ ܕܡܢ ܗܘܡܢܐ
ܢܚܝܬܐ. ܐܝ ܡܢܗ ܓܝܪ ܕܐܢܫܘܬܐ. ܐܢ ܠܒܝܬ ܐܠܗܐ. ܕܢܬܚܘܦ ܕܝܢ
ܘܠܐ ܡܬܚܙܘܢ. ܘܟܕ ܐܦܝܣܬܗ ܥܡ ܫܦܝܪܘܬܗ: ܐܘܬܪܗ ܕܝܢ ܘܠܐ
ܡܕܝܢ. ܐܬܢܨܚܘ ܠܝ ܕܐܦ ܠܟܘܢ ܐܝܟ ܕܠܡܫܝܚܝ̈ܐ ܕܫܦܝܪܝܢ
ܠܡܬܕܒܪܘܬܗ ܐܘܪܚܐ. ܕܐܢܫܘ ܕܠܐ ܒܥܒܕܝܗܘܢ ܐܬܚܙܝܘ ܓܒܪ̈ܐ.
ܘܕܝܢ ܟܠܗܘܢ ܐܝܟ ܦܘ̈ܢ ܠܡܬܕܒܪܘ ܘܐܬܗܘ ܕܝܢ ܕܒܚܕܝܘܬܗܘܢ ܐܬܚܙܝܘ:

ܢܕܥ ܐܦ ܐܢܐ. ܕܠܐ ܗܘ ܒܠܚܘܕ ܐܝܬܘܗܝ ܠܗܘܢ ܕܝܢ ܡܕܝܢܬܐ
ܘܡܕܒܪܢܘܬܐ: ܐܠܐ ܐܦ ܐܝܠܝܢ ܕܐܝܬ ܚܫܝܫܝܢ ܒܟܘܢ ܒܡܫܝܚܘܬܐ.
ܗܢ ܕܠܐ ܫܪܝܪ ܐܝܬ ܕܡܛܝܐ ܕܢܗܘܐ. ܕܒܟܠܗ ܗܘ ܓܝܣܐ ܫܠܝܛ
ܦܪܨܘܦܐ. ܠܐ ܢܬܚܫܒ ܕܠܝܬܝܐ ܕܢܦܫ ܚܕܐ ܘܡܠܘܐܐ ܕܬܠܡܝܕܘܬܐ.
ܣܒܘ ܗܟܝܠ ܒܫܦܪ ܠܡܬܕܪܫܘ. ܘܚܙܘ ܡܢܗ ܗܘ ܕܠܒܘܫܐ
ܗܢ ܠܐ ܕܒܫܬܐ ܠܡܫܡܥ ܒܕܡܐ ܡܬܚܙܝܐ. ܡܬܚܫܒܝܢ ܓܝܪ ܕܒ
ܒܟܬܒܐ ܬܕܗܪܘܢ. ܡܛܠ ܕܐܦܠܐ ܠܕܝܠܗ ܐܢܬܘܢ ܡܫܡܥܝܢ. ܕܡܢ
ܓܢܒܪܐ ܕܐܝܠܝܢ ܐܝܬܘܗܝ ܗܘܐ ܘܒܕܝܠܝܢ ܟܠܝܢ. ܘܐܝܟ ܕܒܫܠܡܘܬܗ
ܠܒܠܒܘܢ. ܘܐܡܪܐ ܩܕܝܫ ܢܦܩܬ ܠܟܘܢ ܠܡܫܡܥ ܟܠ ܡܫܘܚܬܐ
ܕܝܠܝ. ܠܡܢܐ ܒܡܚܙܝܢ ܢܬܒܥܐ [p. 32b] ܗܢܐ ܒܕܝܢܘܬܟܘܢ ܗܠܝܢ
ܕܒܟܬܐ ܩܕܝܫܬܐ. ܠܐ ܫܪܝܪ ܐܝܬ. ܘܠܡܢܐ ܩܕܡܝܢ ܡܠܟܝܢ ܙܒܢܐ
ܕܝܘܡܢܐ ܒܪܫܐ ܗܘ ܫܒܝܠܐ. ܘܐܝܟܢܐ ܫܠܡ ܐܢܬܘܢ. ܠܐ ܡܬܒܝܢܝܢ
ܕܡܢ ܢܦܠܬܐ ܘܡܘܬܢܐ ܫܘܩܐ ܕܘܟܝܐ ܡܬܦܠܓܝܢ. ܐܘ ܠܐ
ܡܦܩܝܢܢ ܕܐܢܫܐ ܒܝܬܐ ܘܗܝܡܢܘܬܐ: ܠܡܟܝܟܘܬܐ ܫܦܝܪܬܐ ܒܕܠܘܚܝܐ
ܐܪܡܝܢ. ܐܦ ܗܕܐ ܕܝܢ ܕܝܢ. ܕܐܠܘܠܐ ܒܦܓܪܐ ܕܝܠܢܐ ܢܫܪܐ
ܠܐܝܕܝܐ ܕܥܒܕܬܐ ܕܒܝܫܬܐ. ܟܝ ܐܦ ܐܪܥܐ ܫܟܝܢ ܗܘܘ ܥܠ ܗܘ
ܕܐܠܐ ܟܘܟܒܐ ܐܢܫܝܢ. ܥܒܪܘ ܩܕܡܝܢ ܠܗܘܢܢܝܐ ܕܝܡܐ ܐܘ ܓܒܪܐ
ܢܓܦܐ. ܘܙܠܝܠܘ ܠܡܬܪܥܝܢܐ ܕܡܠܟܐ ܡܢ ܚܫܘܟܐ ܕܝܠܝ.
ܘܐܬܦܪܫܘܗܝ ܒܫܠܡ ܠܐܒܗܘܬܐ ܕܐܬܚܬܡܘܢ ܐܝܟ ܕܢܦܫ ܚܕܐ. ܘܠܐ
ܒܡܕܝܢ ܗܕܠܝܢ ܠܐܢܫ ܡܠܬܐ ܕܬܘܩܠܬܐ. ܐܢܐ ܓܝܪ ܡܢ ܒܪܝ.
ܗܢܐ ܢܡܘܣܐ ܕܐܒܗܬܐ ܕܐܫܬܐ ܕܚܘܒܐ ܕܝܢܐ. ܘܩܕܡܝܢ ܡܛܠ
ܐܝܟ ܒܫܦܝܪܘܬܐ ܕܟܠ ܘܠܝܬܐ. ܐܢ ܗܟܝܠ ܬܫܟܚܘܢ ܕܝܠܝ ܨܒܝܢ
ܐܢܫ ܚܟܝܡܐ ܕܒܡܫܝܚܐ: ܘܬܫܬܠܡ ܒܟܘܢ ܠܫܡܝܐ ܗܢܐ
ܕܐܘܟܠܘܢ ܓܒܪܐ ܠܡܬܚܫܒܢܘܬܗ ܕܐܠܗܐ. ܕܠܐܡܬܠ ܕܫܦܝܪܘܬܗ
ܟܘܠܦܐ ܚܟܝܡܐ ܗܝܡܢܘܢ. ܘܐܚܝܢ ܢܫܬܠܐ ܡܢ ܐܒܗܝܢ ܦܪܫܐ

ܗܘܐ ܡܬܒܪܢܐ. ܐܦ ܗܘܝܐ ܠܗ ܕܠܐ ܦܐܪ̈ܐ ܐܝܟܘܬܗܘܢ ܠܒ ܢܛܠܐ
ܕܒܪܗܠܝܢ. ܒܟܠ ܦܘܪ̈ܫܝܢ ܕܝܢ ܓܢ̈ܣܐ ܕܐܦܝܣܩܘܦܘ̈ܬܐ ܡܫܬܡܠܝܢ
ܕܐܬܡܢ̈ܝܢܐ ܐܚܪ̈ܢܐ ܐܝܟ [p. 33a] ܕܡܕܒܪܢܘܬܗܘܢ. ܘܗܘ ܕܒܪܝܫ ܠܟܘܢ.
ܗܢܘ ܕܐܦܣܩܘܦܘܬܗ ܠܕܝܢܐ ܡܢ ܕܐܝܬܘܗܝ. ܒܪܡ ܕܝܢ ܟܠ ܗܠܝܢ
ܕܒܥܝܬ ܠܟܘܢ ܕܒܐܓܪܬܐ ܗܦܟܘܢ ܠܝ ܐܒܪܬܐ ܕܝܘܒܠܢܗܘܢ ܕܐܠܗܝܢ.
ܡܛܠ ܕܠܗ ܡܢ ܥܠܬܐ ܕܐܚܪܢܐ. ܐܠܐ ܡܢ ܚܘܣܝܐ ܕܒܠܒܟܘܢ ܝܬܝܪܐ
ܐܢܐ ܕܐܠܦ ܣܥܪܬܘܢ ܕܕܒܝܫܬܐ ܐܠܗܐ. ܐܦ ܟܠ ܗܕܐ ܗܘ ܓܝܪ
ܕܐܬܬܢܝܬ ܠܟܘܢ. ܠܗ ܕܐܬܡܣܟܢ ܐܢܐ ܠܡܬܒܥ ܐܝܕܐ ܕܦܩܝܕܬܐ ܗܘܝ
ܠܡܬܒܥ ܐܦ ܠܡܘܥܕܐ ܕܒܠܝ. ܐܠܐ ܕܐܦܝܣܩܘܦܘܬܐ ܕܟܠ ܗܠܝܢ.
ܥܒܕܐ ܕܣܘܥܪܢܟܘܢ ܡܢܝܚܐ ܐܢܐ. ܘܕܐܬܥܢܝ ܒܝܫܬܐ ܓܝܪ ܒܡܠܟܘܬܟܘܢ
ܐܬܬܥܝܪܘܢ ܕܡܠܟܘܬܗܘܢ ܕܐܠܗܐ. ܕܗܢܘ ܒܬܫܒܘܚܬܗ ܕܥܡܠܟܘܢ ܒܟܠ
ܥܕܢ ܥܕܢ ܠܡܬܒܥ ܒܝܕܗ. ܗܢܘ ܡܕܒܪܢܝܢ ܒܡܪܢ܀ ܫܠܡܝܢ܀

XXV. ÎSHÔ'-YAHBH TO MÂR MOSES THE PRIEST.

ܠܪܚܝܡ ܐܠܗܐ ܐܚܘܢ ܡܢܟܦܐ ܡܪܝ ܡܘܫܐ ܩܫܝܫܐ ܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ. ܩܪܝܬܗ ܘܩܒܠܬܗ ܐܝܠܝܢ ܕܟܬܒܬ ܠܘ ܐܚܘܢ. ܘܟܠ
ܣܦܝܩܘܬܗ ܕܒܢܝܢ ܗܠܝܢ ܐܘܕܥܬ ܠܡܪܢ. ܣܝܒܪܬ ܕܝܢ ܫܦܝܪ ܡܢ
ܘܐܢܐ ܡܣܟܢܘܬܐ ܘܐܦ ܡܢܗ ܕܒܠܝܬܐ. ܘܩܒܠܬ ܒܫܬܝܩܘܬܐ ܕܚܝܘܬܐ
ܠܦܠܓܘܬܗ ܕܡܥܝܕ. ܘܚܙܝܬ ܫܦܝܪ ܒܫܡܝܢܘܬܗ ܡܬܬܚܝܕܘܬܐ.
ܕܐܝܟܢܐ ܗܘ ܕܗܡܝܢ ܒܕܡܘܬܐ ܠܦܠܓܘܬܐ ܒܝܠܘܕ ܡܬܒܥܝܐ. ܗܟܢܐ ܐܦ
ܐܝܬܘܗܝ ܕܒܢܝܐ ܗܘ ܡܢܗܘܢ. ܕܒܝܬܗ ܓܝܪ ܐܠܗܐ ܡܢ ܟܠ
ܦܪܘܩ. ܐܢ ܬܬܒܥ ܠܐܪܥܐ ܟܠ ܚܝܠܘܗܝ ܕܗܝܡܢܘܬܐ ܠܡܫܬܘܕܥܘ.
ܘܐܢ ܡܢ ܐܦ ܗܕܐ ܕܗܘܐ. ܗܘܝܐ ܒܝܠܘܕ [p. 33b] ܐܝܟ ܡܠܟܐ.
ܘܠܐ ܡܕܡ ܠܐ ܘܗܝܕܝܢ ܘܐܝܬܝ. ܘܐܢܫܝܢ ܣܟܠ ܡܠܟܐ ܢܟܦܐ.
ܘܠܐ ܠܗ ܗܘܐ ܗܝ ܡܠܟܘܬܐ. ܗܝ ܕܠܟܠܗ ܐܪܥܐ ܗܝ ܕܫܡܝܐ.

ܘܡܫܒܚܘܬܐ ܕܐܠܗܐ ܕܩܢܝܢ ܠܗ. ܘܐܦ ܕܢܬܬܩܕܡ ܒܗ ܠܫܒܪܐ
ܢܬܦܫܛܘܢ. ܘܗܝ ܐܦܠܐ ܗܘ ܐܦܠܐ ܗܕܐ. ܐܠܐ ܒܡܘܫܚܬܐ ܘܒܥܒܕܐ
ܗܘ ܕܢܬܬܒܬܒܛ ܗܝܟ ܐܦ ܐܝܬܘܗܝ. ܐܘܗ ܡܢ ܕܫܘܥܐ ܕܬܒܪܐ.
ܕܡܬܬܪܥܝܢ ܠܫܘܠܛܢܐ ܒܟܠ ܕܝܠܗ: ܚܝܕ ܐܝܟܢܐ ܕܡܫܬܥܝܐ ܬܬܦܢܐ.
ܠܡܫܪܝܘ ܦܘܪܫܢܐ ܕܐܢܫܐ ܒܘܝܢܐ ܕܥܒܕܘܗܝ. ܐܠܐ ܠܐ ܢܬܬܗܝܡܢܘܢ
ܘܠܐ ܬܬܗܝܡܢ. ܕܢܥܒܕ ܗܦܟܬܗ ܒܡܘܕܥܐ ܕܫܠܝܐ. ܡܢ ܕܟܠܗܝܢ
ܕܒܠܚܘܕ ܠܡܫܡܫܢܐ ܕܢܒܠܥܢ. ܘܗܝ ܕܝܢ ܟܕ ܫܡܥ ܗܘܘ ܠܚܝܒܘܬܐ
ܫܦܝܪ ܐܦ ܗܕܐ ܒܫܘܪܗ ܫܦܝܪܐ. ܠܡܬܒܪܘܢ ܒܟܠ ܚܘܫܒܝܢ ܚܘܠܕܐ
ܕܚܫܝܫܐ. ܐܝܟܢܐ ܐܘ ܐܢܫ ܒܚܝܪܘܬܐ ܚܒܪܐ ܕܐܝܟܢܐ ܕܢܗܝܪܘܬܐ
ܡܬܬܩܢܝܢܘܬܐ ܐܘ ܢܬܬܝܕܥܘܢ ܡܝܬܪܘܬܐ: ܐܝܟ ܕܐܝܬ ܐܢܫ ܕܠܗܘܢ ܐܝܬܝ
ܕܗܕܝܐ ܐܬܬܘܗܝ. ܡܛܠ ܗܕܐ ܢܦܩܬ ܕܚܫܝܫܐ: ܐܝܟ ܠܡܫܡܫܘ
ܐܘ ܢܦܩܐ ܕܡܢ ܚܝܠܐ ܕܫܘܪܐ ܢܬܒܥܝܐ. ܐܠܐ ܒܟܠ ܟܠܗ ܢܥܒܕܐ ܠܬܘܕܝܬܐ
ܡܢܗܘܢ ܕܫܦܝܪܐ ܠܐܠܗܐ ܕܬܬܒܪܐ. ܕܟܕ ܗܘ ܕܝܢ ܡܗܝܡܢ ܐܢܫ ܐܠܐ
ܬܬܦܣ. ܡܢ ܢܬܒܪܐ ܘܫܡܥܐ ܠܡܫܡܫܢ. ܟܬܒܝܢ ܕܝܢ ܡܢ ܥܒܕܘܗܝ
ܒܡܫܪܐ ܕܡܬܦܠܓܝܢ ܒܟܠ. ܗܟܝܠ ܕܝܢ ܘܡܢ ܐܢܫܝ ܕܡܫܡܫܢܐ. ܗܠܝܢ
ܕܠܝܘܢ [p. 34 a] ܕܒܪܝܬܐ ܢܗܘܐ ܐܪܡܝ ܠܝ ܘܒܕܐ ܒܫܡܐ ܕܢܘܫܬܗ
ܕܒܝܬܐ. ܗܠܝܢ ܕܦܫܩܝܢ ܗܘܘ. ܠܡܬܦܢܝܘ ܕܐܝܟܢ ܢܛܠܗܘܢ ܐܠܘ
ܫܒܝܐ ܗܘܝܬ ܢܦܩܬܐ ܚܝܘܬܗܢܝܬܐ. ܐܦ ܠܘܬܐܝܟܢ ܕܫܠܝܛܘܢ ܐܠܘ
ܢܫܬܠܡܘܢ ܠܝ. ܗܫܐ ܕܝܢ ܚܠܦ ܒܠܡܫܡܫ: ܬܫܡܫܬܐ ܒܠܝܘܢ ܡܫܒܚ
ܡܢܝ. ܠܗܢܐ ܓܝܪ ܕܡܬܬܩܕܡܝ ܠܗܘܢ. ܘܟܠ ܗܕܐ ܗܟܝܠ ܡܗܘܪܢܘܬܐ
ܕܠܐ ܫܒܝܩܘ ܐܝܟ ܕܫܦܝܪ ܐܝܬ. ܐܝܬܝܗܘܢ ܫܒܝܚܐ ܕܡܫܡܫܝܢ. ܐܦܠܐ
ܓܝܪ ܡܢ ܗܕܐ ܦܢܝܐ ܕܬܗܘܐ ܚܫܝܒܐ. ܡܕܝܢܬܐ ܗܝ ܕܐܝܬܝܗ
ܒܬܪܬܝܢ. ܗܝ ܕܘܟܬܐ ܠܗ ܕܡܬܒܠܡܢܝܢ ܬܬܬܝܬܐ ܟܠ ܒܟܠ. ܘܐܝܟ
ܕܡܢ ܟܕ ܢܥܒܕܐ ܗܘ ܡܫܡܫܢܘܬܗ. ܬܟܬܒܐ ܐܦ ܗܝܟ ܫܡܫܐ ܕܡܘܕܥܢܐ
ܒܟܠ ܡܘܦܩܢܐ ܫܦܝܪܐ ܐܦ ܠܝ ܐܦ ܠܒܟܠ. ܦܩܕܬ ܗܟܝܠ ܓܝܪ ܐܦ

ܡܫܡܫܢܘܬܗ ܕܠܫܠܝܚܘܬܐ ܡܬܒܥܝܐ ܐܝܟ ܕܘܠܐ ܕܝܠܗ. ܒܟܠ ܙܒܢ ܐܦ ܗܫܐ
ܒܝܕܗ ܐܘ ܐܢܫ. ܕܢܫܬܠܡ ܣܓܝ ܢܦܫܬܐ ܕܐܠܝܬܐ. ܗܫܐ ܕܝܢ ܣܓܝ
ܐܢܫ. ܐܢ ܗܘ ܡܬܬܩܢ ܕܡܫܬܡܠܝܢ ܡܢ ܚܘܒܬܐ. ܘܐܦ ܡܢܗ ܕܡܫܘܚܬܐ
ܕܝܠܬܐ. ܗܫܐ ܢܦܫܐ ܣܓܝ ܐܢܫ. ܐܢ ܠܐ ܡܬܬܟܝܠ ܟܕ ܡܬܥܒܕ.
ܕܡܫܬܘܕܥܢܘܬܗ ܥܒܕܝܢ ܠܐܝܠܝܢ ܕܥܒܕܘܗ ܠܗܘܢ. ܡܫܘܚ ܠܝ ܕܝܢ ܡܢܗ
ܐܢ ܡܢܝܐ ܡܠܝܢ ܒܠܚܘܕ ܕܡܬܬܪܬܝܢ ܠܡܠܟܐ. ܡܢ ܗܕܐ ܓܝܪ.
ܕܟܕ ܠܐ ܡܢܝܐ ܠܡܬܚܙܝܘ ܠܠܒܐ ܕܡܫܡܫܢܐ. ܘܐܢ ܡܬܡܨܝܐ ܕܐܢܫܝܢ
ܕܒܬܪܗ ܡܢܝܐ ܗܝ ܕܐܦ ܒܥܒܕܐ ܡܫܬܡܠܝܐ [p. 34b] ܒܟܘܪܗܢܗ
ܕܐܠܗܐ. ܕܗܘ ܒܚܝܠܗ ܢܫܠܡ ܠܡܫܬܠܡܢܘܬܐ ܠܡܥܒܕ ܨܒܝܢܗ
ܒܟܠܙܒܢ. ܘܠܗܘܢ ܬܫܒܘܚܬܐ ܕܚܝܝܢ ܐܡܝܢ ❖ ܫܠܡܬ ❖

XXVI. ÎSHÔ[c]-YAHBH TO MÂR LÛLYÂNÊ.

ܠܡܪܢܝܬܐ ܕܫܘܒܚܐ ܘܚܝܠܐ ܕܐܠܗܐ ܡܪܝ ܠܘܠܝܢܐ ܐܦܝܣܩܘܦܐ
ܒܡܪܢ ܫܠܡ. ܡܟܬܒܬ ܒܟܘܪܗܢܐ ܐܝܟ ܕܐܬܐ ܕܝܘܡܢܐ ܗܘ ܟܢܫ ܐܠܗܐ.
ܗܝ ܕܒܥܬܐ ܡܢ ܠܘܬܟ. ܟܕ ܚܙܝܢܐ ܕܝܢ ܠܘܬܟ ܐܝܟ ܐܚܝܢ ܐܝܬܝܗ
ܗܘܬ. ܐܡܪܐ ܕܐܢܫܐ ܠܐ ܐܝܬ. ܘܕܐܦ ܐܢܫܐ ܡܢ ܡܬܚܫܠ ܥܡܗ. ܡܬܚܫܠܐ
ܕܡܫܡܫܢܘܬܐ ܟܠܗ ܗܘܬ. ܘܕܐܬܬܘܣܦ ܕܝܢ ܡܬܚܫܠ ܒܢܝܢܐ. ܡܬܚܫܠܐ
ܕܐܚܪܬܐ ܟܠܗ ܗܘܬ. ܘܟܕ ܡܢ ܫܘܠܛܢܐ ܕܦܘܩܕܢܐ ܠܗܘ ܡܬܐܡܪܐ
ܕܡܫܡܫܢܘܬܟ ܡܬܦܢܝܐ. ܐܘܟܝܬ ܠܡܫܝܚܘܬܗ ܕܐܠܗܐ. ܘܒܢܦܫܐ
ܚܠܝܡܬܐ ܠܚܘܒܐ ܕܪܘܚܢܘܬܟ ܡܟܬܒܬ ܒܚܘܒܐ. ܠܘ ܕܐܢܫܐ ܡܢܥ
ܐܢܐ. ܐܠܐ ܐܝܟ ܕܐܫܟܚܬ ܐܚܘܬܟ ܠܡܪܢܝܘܬܟ. ܠܝ ܓܝܪ ܕܠܐ ܡܫܡܫܢܘ
ܘܟܠܐ ܓܘܫܡܐ ܐܝܬܝܗ ܠܝ ܪܘܚܐ ܕܒܟܠ ܘܐܝܬܝܗ ܡܡܚܝܢܬܐ.
ܠܝ ܕܝܢ ܢܦܫܐ ܡܪܢܝܬܐ ܒܚܘܠܡܢܐ ܕܪܘܚܢܝܬܐ ܗܕܐ ܐܝܬܝܗ ܠܝ.
ܕܪܚܡܐ ܐܦ ܥܡܟ ܒܟܬܒܐ ܫܠܡܐ ܗܘ ܕܫܠܡ ܡܢ ܐܠܗܐ ܒܚܝܠܐ:
ܬܫܒܚ ܪܘܚܢܘܬܟ ܡܫܝܚܐ ܒܫܡܝܐ ܕܡܪܢܝܘܬܐ. ܘܐܢ ܡܢ

ܕܬܬܬܒܪܘܢ ܦܫܝܛܘܬܐ ܚܘܝܬܐ ܠܐ ܦܪܫܬ. ܗܢ ܕܝܠܗ ܩܢܝܐ ܐܢܐ.
ܘܐܝܟܢܐ ܕܝܢ ܦܬܟܪܐ [p. 35 *a*] ܕܒܝܬܐ ܠܐ ܡܬܟܢܫ. ܗܘ ܕܐܝܬܝܐ
ܐܝܬܘܗܝ. ܡܫܚܐ ܕܝܢ ܕܟܢܝܫܝ ܐܠܗܐ ܐܦ ܡܢ ܡܬܚܐ ܠܡܦܩܘ. ܗܘ
ܕܬܚܘܡ ܕܟܝܢܘܬܗ ܐܝܬ ܕܝܠܗ. ܡܢܝܢ ܕܝܢ ܕܐܠܗܐ ܐܠܗܐ ܠܡܬܦܫܩܘ ܒܝܬ ܠܗܘܬܐ
ܠܬܪܝܢ ܟܝܢܝܢ ܟܝܢܐ ܕܐܢܫܘܬܐ. ܠܝܬ ܡܢ: ܕܐܠܗܘܬܗ ܘܒܫܝܢܐ
ܒܫܘܠܛܢܐ ܦܪܨܘܦܐ ܕܡܫܝܚܘܬܗ ܟܠܢܫ. ܘܢܣܒܘܢ ܕܠܐܠܗ ܡܢ
ܬܘܩܠܬܐ ܕܢܚܬܘܬܐ. ܘܡܢ ܒܠܗ ܕܐܝܟܐ ܕܡܬܒܥܐ. ܘܡܠܝܢ ܟܝܢܘܬܐ
ܕܒܘܝܕܢܘܗܝ ܒܦܠܘܓܐ. ܘܠܐ ܕܝܢ: ܕܠܐܠܗܘܬܐ ܡܫܝܚܐ ܗܘ ܕܗܘܝܐ
ܫܬܐܪܐ ܠܝ. ܕܡܢ ܕܘܟܬܐ ܕܝܘܚܢܐ ܠܟܫܝܪܐ ܕܐܢܫܘܬܐ ܫܦܝܪܐ.
ܘܡܢ ܗܘܝܐ ܠܦܘܪܫܢܐ ܕܐܠܗܘܬܐ ܫܟܝܚܐ. ܘܫܡܥܐ ܐܠܗܘܬܐ ܐܦܝܐ ܗܝ
ܕܡܫܬܐܪܪܐ. ܗܘܝܐ ܐܝܟ ܕܝ ܐܬܝܠܕ: ܐܢܫܘܬܐ ܠܡܫܝܚܘܬܗ ܕܡܪܢ.
ܕܐܦ ܟܕ ܠܐ ܐܬܠܝܕ ܘܠܐ ܕܡܝܟ. ܗܟܢܐ ܕܢܣܒܗ ܠܐܝܩܪܐ. ܗܟܢܐ
ܗܕܝܠ ܒܡܫܝܚܐ ܐܘ ܒܫܡ ܐܠܗܐ ܘܟܕ ܐܘܫܝܗ. ܘܡܫܝܚܐ ܠܡܐܪܟܐ
ܐܪܥܐ. ܘܫܦܝܪܐ ܕܟܠ ܒܠ ܒܪܢܫ ܠܗܘܢ ܐܘܦܝܐ ܘܫܪܐ ܐܢܐ.
ܘܡܘܩܪܐ ܠܡܢܬܪܬܐ ܠܐ ܬܒܥܐ ܒܡܫܬܟܚ. ܝܝ ܗܘܝܐ ܐܢܫܘܬܐ ܐܝܠܝܢ
ܕܗܘܝܐ ܫܬܐܪܐ ܠܝ. ܘܐܦܠܐ ܟܕ ܠܐ ܬܒܥܐ ܬܬܟܫܠ. ܐܦܠܐ
ܕܝܢ ܡܢ ܫܡܥܐ ܟܕܒܐ ܬܬܠܝܒ. ܠܡܫܬܪܪܘ ܡܢܐܬܘܬܐ ܥܠ ܪܫܝܬܐ
ܐܝܟ ܕܗܘܝܐ ܬܒܥܝܢ ܠܝ ܠܡܬܒܥ. ܡܛܠ ܕܒܟܠ ܒܢܣܛܐ ܚܕ. ܘܬܒܥ
ܐܪܥܐ. [p. 35 *b*] ܘܢܝܫܐ ܡܬܒܥܕܢܐ ܘܒܝܠܠܬܐ ܕܝܘܡܐ. ܘܐܝܟܢܐ
ܡܫܬܪܪܝܢ ܡܢ ܬܟܫܦܬܗ ܕܐܠܗܐ. ܒܟܡ ܫܦܝܪ ܗܘ ܠܡܬܠ
ܒܫܬܐܪܐ. ܒܟܡ ܫܦܝܪ ܗܘ ܠܡܫܬܠܠܘ ܥܠ ܬܒܥܬܐ. ܒܟܡ ܫܦܝܪ
ܗܘ ܢܬܒܪܝܗ ܠܡܫܬܪ ܬܒܥܬܐ. ܒܟܡ ܬܘܒܘܗܝ ܠܟܢ ܕܐܫܬܬܦܢ
ܠܗ ܒܘܠܗ. ܘܐܬܒܚܢܘ ܠܗ ܚܒܝܒܘܗܝ. ܒܟܡ ܬܘܒܘܗܝ
ܠܒܪܢܫܐ ܕܠܐ ܢܣܬܟܠ ܠܗ ܡܪܝܐ ܚܛܝܬܗ: ܘܠܝܬ ܢܟܠܐ ܒܠܒܗ.
ܠܗܘܐ ܗܕܝܠ ܬܘܒܐ ܕܒܬܪܟܝܘ ܢܬܪܐ. ܠܒܠܝ ܢܗܘܐ ܕܒܬܪܟܝܘ ܢܬܪܐ.

ܡܢܗ ܡܢ ܫܘܒܩܢܗ ܕܐܠܗܐ ܫܝܢܐ ܘܡܬܪܚܡܢܘܬܐ ܠܥܠܡܝܢ ܐܡܝܢ܀
ܐܦܠܐ ܫܠܡܗ ܕܡܫܝܚܐ ܣܓܝܐ ܡܬܒܥܝܐ ܕܒܝܫܘܬܐ ܗܕܐ ܕܫܘܚܠܦܐ
ܫܠܡܝܢ ܕܐܢܫܐ. ܘܡܬܒܥܝܐ ܐܝܟܢ ܕܡܬܒܥܐ ܒܨܠܘܬܟܘܢ ܠܡܪܢ ܗܟܢ
ܕܠܗܘܢ ܢܬܒܥܐ ܡܘܗܒܬܐ ܕܫܠܡܐ ܫܡܝܢܝܐ. ܢܬܝܗܒ ܫܠܡܐ
ܕܝܠܝܕܘܬܢ: ܠܟܠ ܕܫܠܡܗ ܕܐܠܗܐ ܕܠܘܬܟܘܢ ܘܥܠܘ ܒܠܒܢ܀
ܫܠܡܝܢ܀

XXVII. ÎSHÔ'-YAHBH TO JOHN, HIS BROTHER IN THE LORD.

ܐܝܫܘܥܝܗܒ ܠܝܘܚܢܢ ܐܚܐ ܒܡܪܢ ܫܠܡܐ. ܗܘܦܟܐ ܡܬܗܦܟܢܐ ܡܢ
ܟܠ. ܡܛܠ ܕܚܘܒܐ ܗܘ ܕܡܬܗܦܟ ܠܦܝܠܐ ܕܐܝܟܢܝܘܬܗ. ܘܠܗܕܐ
ܗܦܟܬܐ ܕܡܕܝܢܬܐ ܐܠܐ ܐܝܟܢܝܗܝ ܕܝܢ ܗܕܐ ܗܝ. ܘܗܕܐ ܗܝܟ. ܘܠܐ ܡܬܒܥܐ
ܡܘܗܒܝܢ ܠܡܬܒܥ ܗܢܘ ܟܕ ܗܘ ܕܡܬܒܥܐ ܠܐ ܡܠܘܬܐ. ܐܦܠܐ ܓܝܪ
ܐܝܟܐ ܕܗܘܦܟ ܡܬܒܥܐ ܠܡܬܒܥܘ [p. 36a] ܠܝ ܫܘܘܕܝܐ ܗܕܝܡܐ.
ܕܡܬܐܡܪܐ ܗܢ ܕܟܠܐ ܢܬܗܦܟܘܢ. ܐܠܐ ܗܘ ܠܘܬܐ ܕܠܒܗ ܘܗܘܝ
ܒܫܠܡ. ܘܥܠܐ ܚܠܦ ܡܢ ܕܘܟܬܐ ܐܝܟ ܕܐܦ ܫܦܝܪ ܠܝ ܠܡܬܒܥܘ.
ܘܟܠ ܐܝܟܢ ܕܐܠܗܐ ܕܗܘܐ ܐܘܪܚܐ ܘܗܘܝ ܚܠܝܡ܀ ܫܠܡܝܢ܀

XXVIII. ÎSHÔ'-YAHBH TO NARSES AND MÂRMEH, BRETHREN IN THE LORD.

ܐܝܫܘܥܝܗܒ ܠܢܪܣܝ ܘܠܡܪܡܗ ܐܚܐ ܒܡܪܢ ܫܠܡܐ. ܕܡܢ ܩܕܡܬܐ
ܕܦܓܥܬܐ ܠܘܬ ܚܕܘܬܐ ܕܐܢܫܘܬܐ ܕܝܠܟܘܢ ܐܘ ܐܚܐ ܘܡܬܠܐܡܐ ܕܫܠܡܐ
ܗܘܝܬܘܢ ܡܢ ܩܕܡ ܠܡܕܢܚܐ ܚܠܦܐ ܗܘ ܕܪܘܚܐ ܐܝܬܘܗܝ ܠܟܘܢ.
ܘܗܘܝ ܗܟܢܐ ܠܡܫܝܚ ܘܡܫܡܫܢܐ ܫܦܝܪܐ ܠܗ ܡܢ ܟܠ ܐܢܫܝܢ ܡܢܟܘܢ.
ܐܠܐ ܡܢ ܡܬܬܘܬܗ ܕܚܘܒܐ ܠܐ ܡܫܬܐ. ܗܘ ܕܡܢܗ ܠܟܠ ܡܢ ܟܠ
ܡܫܬܡܥܝܢ ܗܘܝܢ ܕܐܝܬܝܢ. ܐܦܝ ܠܐ ܓܝܪ ܡܕܡ ܐܝܟ ܕܥܒܕ ܐܦ
ܬܬܡܪܘܢ. ܕܠܐ ܡܕܡ. ܐܠܐ ܒܥܠܡܐ ܗܘ ܘܒܐܚܪܝܬܐ ܡܬܢܝܚ. ܒܟܠܕ ܡܢ

ܘܪܡܬܐ ܡܢ ܚܝܠܐ ܕܡܫܝܚܐ. ܒܐܝܕܝܐ ܕܝܢ ܡܢ ܕܐܒܐ ܕܡܫܒܚܢܘܬܐ.
ܒܟܠ ܚܝܠܗ ܠܡܫܬܡܠܝܘܬܗ ܕܡܪܢ. ܕܡܫܝܚܐ ܕܝܢ ܕܝܫܘܥ ܕܟܝܢܘܬܗ
ܕܘܟܝ ܘܟܝ ܒܟܘܦܪܐ ܕܒܘܣܡܐ. ܐܝܟ ܕܐܦ ܗܢܐ ܐܘܟܝ ܠܡܫܬܘܕܝܘܬܐ
ܕܒܒܘ ܠܡܬܕܒܪܘ ܒܐܠܟܣܢܝܐ ܠܐܢܫܐ ܕܡܢ ܒܘܠܚܢܐ ܐܬܚܒܒ. ܐܦ
ܒܐܚܝܡܬܐ ܒܘܒܕܢܐ ܣܓܝܐܬܐ ܕܡܠܟܘܬܗ ܐܬܝܗܒܬ. ܐܦ ܗܝ ܕܝܢ ܗܘܝܐ
ܡܢ ܒܢܝܗܘܬܐ ܗܝ ܗܝ ܕܐܬܐܡܪܬ. [p. 36b] ܐܣܦܩܐ ܗܝ ܓܝܪ
ܠܒܢܝܗܘܬܐ ܐܦ ܚܘܒܢ. ܘܐܬܪܚܡܘܢ ܠܐܦܝܐ ܫܟܘܢܬܐ. ܒܟܠ
ܐܦ ܗܘܝܐ. ܘܟܠ ܐܦܝ ܗܘܝܐ ܒܠܚܘܕ. ܡܘܕܐ ܐܢܐ ܠܛܝܒܘܬܗ
ܕܡܪܢ. ܕܒܒܠ ܦܪܘܩ ܐܬܟܪ ܠܝ ܫܪܝܪܐ ܕܬܘܕܝܬܐ ܒܟܘܗܕܢܐ
ܐܟܢܕܐ. ܐܦ ܡܛܠ ܐܢܐ ܕܝܢ: ܕܠܐ ܐܘܒ ܐܬܢܝܚ ܠܡܬܒܛܠܘ
ܐܬܐܡܪ ܡܢ ܗܘܝ. ܒܘܬܪܐ ܗܘ ܕܒܗ ܫܟܝܚܐܝܬ ܟܬܝܒ ܗܘܘ ܡܢ ܩܕܝܡ.
ܒܟܠ ܐܢܫܐ ܐܝܟ ܐܝܬܝܗܘܢ. ܘܐܘܒ ܐܢܫܐ ܐܝܟ ܐܝܬܝܗܘܢ ܥܠܝܐ ܗܘܝܘ
ܠܡܕܝܢ. ܐܬܠ ܕܝܢ ܡܪܢ ܒܟܘܫܪܗܝ. ܕܗܘܝܐ ܬܗܘܘܢ ܐܝܬܝܟܘܢ.
ܐܝܟ ܕܐܦ ܘܟܕ ܕܬܗܘܘܢ ܐܝܬܝܟܘܢ. ܘܡܛܠܗ ܐܦ ܐܢܬܘܢ ܒܟܢ.
ܕܐܫܬܘܐ ܠܟܘܚܢܐ ܘܐܫܬܒܚ ܚܝܠܗ ܕܐܬܒܝܢܘܬܐ ܕܡܫܝܚܐ ܠܐܘܚܕܢܐ
ܕܐܒܐ. ܘܐܚܝܕܘܬ ܒܫܠܡ ܐܝܟ ܕܡܕܡܐ ܥܕܡܐ: ܐܠܗܐ:

XXIX. ÎSHÔʿ-YAHBH TO MÂR SABHR-ÎSHÔʿ THE BISHOP.

ܠܐܦܝܣܩܘܦܐ ܘܩܕܝܫܐ ܐܠܗܝܐ ܕܒܪܝܬܐ ܚܒܝܒܐ ܡܪܝ ܣܒܪܝܫܘܥ
ܐܦܝܣܩܘܦܐ. ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܡܛܠ ܡܢ ܣܘܥܪܢܐ ܕܐܦܝܣܩܘܦܘܬܐ
ܕܝܠܟ. ܘܡܛܠ ܡܢ ܣܘܓܐܐ ܕܐܘܠܨܢܐ ܕܐܝܟܢܐ ܠܘܩܒܠܢ ܐܘ ܒܗܝܢ ܐܠܗܐ.
ܟܕ ܐܬܚܫܒܘ ܠܥܝܕܐ ܐܫܬܩܠܬ. ܣܘܓܐܐ ܕܚܘܒܟ ܥܒܕܘ ܠܡܟܬܒܘܬܟ
ܒܟܬܝܒܘܬܗ ܕܐܠܗܐ. ܘܡܢ ܒܘܣܡܐ ܕܡܠܬܐ ܘܟܝ. ܒܘܗܕܢܐ ܟܬܒܬ
ܐܝܟ ܠܝ ܕܐܬܟܬܒ ܒܟܬܒܘܗ. ܐܦ ܡܣܟܢܐ ܐܢܐ ܕܝܢ ܠܡܫܬܒܪܘ ܥܠ
ܕܝܠܟ ܒܬܘܕܝܬܐ ܛܒܬܐ. ܠܡܦܢܝܘ ܕܝܢ ܟܕ ܐܫܬܟܚܬ [p. 37a] ܕܐܬܝ

ܒܒܪܐ ܕܚܘܒܝ: ܐܝܟܐ ܕܝܢ ܕܥܠܝ ܡܪܝ ܦܩܕܬܘܢ ܡܫܝܚܐ ܘܡܠܦܢܐ.
ܐܝܟ ܠܡܦܩܢ ܥܠܝܟ ܒܡܫܕܪܬܐ ܕܫܘܠܡܢܝ. ܘܡܦܝܣ ܕܐܢܫܝܢ
ܒܐܝܕܝܗܘܢ ܐܝܟ ܕܡܫܝܚܐ ܥܒܕ ܢܓܠܬܐ ܕܫܠܡܘܬܐ. ܟܕ ܡܩܒܠ ܐܢܬ
ܕܬܬܕܒܪܝܢ ܒܝܠܘܬܐ ܕܡܫܝܚ ܐܠܗܐ. ܥܘܒܕܐ ܕܪܘܚܢܝܬܐ ܕܫܠܛ
ܥܠ ܡܕܡ ܕܡܫܬܒܚ ܐܢܬ. ܕܝܠܟ ܐܝܬܝܗ ܕܡܕܒܪܢܘܬܐ ܕܢܘܗܪܐ ܕܢܦܫܬܐ
ܕܫܦܝܪ ܠܡܬܒܥܘ ܕܐܠܗܐ ܐܒܘܢ. ܘܟܕ ܡܬܬܒܥ ܠܟ ܐܝܟܐ ܕܐܝܬܝܗ
ܠܐܦܝ ܐܠܗܘܬܐ. ܥܠ ܫܘܠܡܢܝ ܒܬܘܒ ܐܘܕܥܢܝ ܕܐܢܫܝܢ ܘܗܘܝ
ܫܠܝܡ ܀ ܫܠܡܬ ܀

XXX. ÎSHÔ[c]-YAHBH TO MÂR SAMUEL, A PRIEST.

ܠܥܒܕܐ ܕܐܠܗܐ ܡܪܝ ܫܡܘܐܝܠ ܩܫܝܫܐ. ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ.
ܒܘܩܝܗܘܢ ܠܥܒܕܐ ܟܕ ܡܫܩܘܠ ܢܝܪܗ ܕܡܫܝܚܐ ܡܢ ܨܠܘܬܗ
ܐܡܪ ܥܒܕܐ ܕܐܠܗܐ. ܘܢܦܩ ܒܠܚܘܕܘܗܝ ܘܡܫܬܘܫ ܡܛܠ ܕܩܒܠ
ܥܠܘܗܝ ܢܝܪܗ. ܐܦ ܗܢܘ ܓܝܪ ܥܒܕܗ ܕܬܪܝܨܘܬܐ ܫܠܡܐ ܐܝܟ
ܕܗܘ ܐܡܪ. ܘܦܘܠܚܢܗ ܕܬܪܝܨܘܬܐ ܫܠܝܡ. ܘܩܒܠܐ ܠܟܠܟܡ ܫܠܡܝܢ.
ܡܛܠ ܗܕܐ ܒܘܩܪܐ ܐܝܬܘܗܝ ܒܥܒܕܗ. ܐܝܟܐ ܕܗܟܢܐ ܐܝܬܘܗܝ.
ܚܕ ܗܟܝܠ ܒܩܒܠܢ ܐܘ ܢܦܩܐ. ܘܡܫܡܫ ܒܐܠܗܐ ܥܒܕܐ ܕܡܫܬܕܪܬܐ
ܕܐܝܬ ܐܢܬ. ܕܬܬܒܝܢ ܝܬܝܪ ܕܠܟܠܟܡ ܕܐܠܗܘܢ ܢܬܩܒܠ. ܘܢܛܠ ܕܝܢ
ܥܠ ܡܫܠܡܘܬܐ ܟܪܝܐ ܡܢܝ: ܕܢܫܬܘܐ ܠܥܒܕܘ ܕܬܫܒܘܚܬܐ ܘܢܫܒܚ
ܩܢܘܡܐ ܡܫܝܚ ܡܪܢ ܒܝܘܡܐ [p. 37b] ܕܢܓܠܝܘܗܝ. ܘܢܣܘܪ ܡܢ ܡܘܪܒܐ
ܟܕ ܕܐܠܗܐ ܢܦܝܫܐ. ܡܫܝܚ ܗܘܝܐ ܕܝܢ: ܒܫܠܡܘܬܐ ܢܬܬܕܒܪܘܢ ܘܠܐ
ܬܗܘܐ ܀ ܫܠܡܬ ܀

XXXI. ÎSHÔ[c]-YAHBH TO MÂR JOHN, A PRIEST.

ܠܐܚܝ ܡܝܩܪܐ ܡܪܝ ܝܘܚܢܢ ܩܫܝܫܐ ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ.
ܐܝܟ ܫܘܦܪܐ ܠܡܫܠܡܢܐ ܝܗܝܒܬܐ. ܘܐܝܟ ܫܘܦܪܐ ܠܐܚܝܢܘܬܐ ܚܘܒܐ.

ܘܬܠܬܝܗܘܢ ܡܢ ܡܘܗܒܬܐ ܕܬܫܒܘܚܬܗ ܕܐܠܗܐ. ܗܘ ܡܢ ܕܒܪܝܐ.
ܗܘ ܕܝܢ ܒܡܘܠܟܢܐ. ܗܪܐ ܕܝܢ ܒܢܡܘܣܐ ܕܡܫܝܚܐ. ܡܛܠ ܗܪܐ
ܒܛܒܝܬܐ ܕܡܫܬܡܠܝܐ ܢܬܬܦܝܣ. ܐܝܟܐ ܕܒܗܪܝܐ ܬܘܒ ܡܬܡܠܝܢ. ܛܒ
ܗܘ ܕܝܢ ܐܦ ܠܐܝܟܐ ܕܐܠܗܐ: ܒܛܒܝܬܐ ܡܫܬܪܪܐ ܐܢܫܘܬ. ܟܕ ܐܢܫܝܢ
ܕܝܢ ܐܝܟ ܠܐܝܟܐ ܕܐܢܫܝܢ ܐܝܟ ܡܢܐ ܕܐܢܫܝܢ. ܢܬܦܩܢ ܠܛܒܝܬܐ ܕܫܠܡܘܬܐ
ܕܛܒܝܬܐ ܒܫܠܘܡ ܐܝܟ ܕܐܦ ܗܪܐ. ܡܫܠܡ ܓܝܪ ܒܟܠ ܐܢܫܐ ܦܪܫܬܗ
ܡܠܟܐ ܫܠܡܐ ܕܝܘܡܝ ܒܟܢܫܐ ܕܥܡܡܐ. ܘܡܬܪܥܝܢ ܒܥܒܕܐ
ܕܝܘܠܦܢܗ ܐܝܟ ܕܘܟܝܐ. ܐܦ ܠܐ ܒܬܚܝܬܐ ܐܝܟ ܕܘܟܝܐ. ܘܟܕ ܚܕܐ
ܐܢܐ ܐܘܕܝܬ ܠܡܪܝ. ܢܥܒܕ ܠܝ ܗܪܟܐ ܕܒܫܠܘܡ ܬܬܡܘܪ ܥܕܬܐ.
ܗܝ ܕܦܪܝܫܐ ܠܚܘܣܝܘܬܗ ܕܥܕܬܐ. ܘܡܢ ܕܠܡܫܝܚܐ ܗܠܝܢ ܟܠ
ܬܬܟܠܠ. ܕܗܟܢ ܐܬܡܠܝܐ ܕܒܪܟܬܐ ܕܡܠܘܐ ܒܢܝܐ ܕܥܬܝܕܝܢ ܠܡܫܬܘܬܗ
ܕܐܠܗܐ ܢܬܒܢܐ. ܘܗܘܝܢ ܚܠܝܨ. ܘܢܬܦܬܚ ܒܚܘܒܐ. ܕܗܘܝܘ ܠܝ
ܚܘܫܒܐ ܡܬܒܥܐ܀ ܫܠܡܬ܀

XXXII. ÎSHÔ‘-YAHBH TO MÂR CATHOLICUS THE PATRIARCH.

ܠܡܥܠܝܐ ܒܟܠ ܐܪܚܝ [p. 38*a*] ܚܘܫܒܐ ܡܪܝ ܩܬܘܠܝܩܐ
ܦܛܪܝܪܟܐ. ܒܪܟ ܡܫܬܘܕܥ ܒܡܪܢ ܫܠܡ. ܕܬܬܝܗܒ ܘܪܚ ܠܗ
ܐܘ ܐܪܚܝ ܠܡܬܝܗܒܘܬܐ ܒܟܠ. ܐܝܟ ܕܐܦ ܗܪܐ ܟܕ ܡܫܬܪܪ ܐܝܟ
ܕܟܪܝܘܗ ܢܬܬܪܝܡ ܒܐܦܝ ܕܡܫܝܚܐ ܡܪܝܐ. ܠܗܘ ܒܝܬܘܬܗ ܒܗܘܢܐ
ܕܒܬܚܘܡ ܐܬܩܢܝ. ܘܡܫܝܚܐ ܒܬܪܝܢ ܐܝܟ ܕܫܠܝܚ ܠܗ ܠܫܠܝܚܐ
ܒܟܠ ܡܠܝܠ ܘܕܝܢ: ܡܠܘܐܐ ܕܡܕܝܢܬܐ ܐܘܪܫܠܡ. ܗܠܝܢ ܕܐܦ ܠܗܘܢ
ܠܐ ܢܬܡܨܝܢ: ܒܗܠܝܢ ܐܝܟ ܦܣܩܝܬܐ ܕܒܪܝܬܐ: ܐܠܐ ܦܣܩܝܬܐ
ܢܬܬܘܣܦ ܠܡܫܝܚܐ: ܟܕ ܡܠܟܐ ܘܐܦ ܕܡܬܪܘܡ ܡܫܬܘܬܐ ܕܐܠܗܘܬܗ
ܕܝܗܒ. ܡܠܟܐ ܕܝܢ ܡܬܝܪܝܬ ܐܝܟ ܕܡܫܬܡܫܢܐ ܗܠܝܢ ܕܠܗܘܬܗ. ܡܢ
ܐܝܟ ܡܪܝ ܡܫܬܡܪܚ ܡܠܟܐ. ܘܡܘܕܐ ܐܢܐ ܠܡܪܝ ܥܠ ܐܦܝ

ܒܠܚܘܕ. ܟܕ ܡܢܝܠܟ ܐܢܐ ܕܝܢ ܕܢܬܒܥ ܬܬܚܝܠܘܢ ܒܡܫܝܚܐ. ܠܬܫܒܘܚܬܐ
ܕܝܠܗ ܘܠܫܘܒܗܪܐ ܕܟܠܗ. ܚܢܢ ܓܝܪ ܐܘܪܚܘܬܢ ܫܠܝܠ. ܐܠܐ ܠܐ
ܐܫܬܒܩܢ ܠܓܡܪ. ܘܐܦ ܠܢ ܕܢܐܡܪ ܟܕ ܡܬܚܫܒܝܢ. ܕܡܬܬܓܠܓܠܝܢ.
ܐܠܐ ܠܐ ܡܫܬܒܩܝܢ. ܫܡܥܘܗܝ ܓܝܪ ܕܐܠܗܐ ܡܪܚܡܢܐ. ܒܕܝܢܝܠ
ܠܟܠ ܡܢ ܙܒܢܐ ܕܡܫܒܚܬܐ ܡܒܢܝܢܐ ܠܫܠܝܛܘܬܗ. ܘܐܢܐ ܡܢ ܬܐܘܕܐ
ܕܡܢܝܢܐ ܒܡܫܬܐ ܕܒܠܚܘܕ ܡܬܦܢܝܢ ܐܢܐ. ܡܛܠܟ ܫܒܩܬ ܐܢܐ ܕܫܘܒܚܐ
ܡܕܡܝܐ ܐܢܐ. ܕܐܫܬܘܕܝ ܡܢ ܫܘܫܒܝܢܘܬܗ ܕܦܠܚܐ ܘܕܝܢܐ.
ܘܐܬܢܛܪ ܒܢܛܝܪܘܬܐ ܕܐܘܕܝܐ. ܘܒܨܠܘܬܐ ܕܩܕܝܫܐ ܒܫܡܝܐ ܕܥܒܕܝܢ
ܠܚܕܝܘܬܗ ܕܐܠܗܐ ܐܡܝܢ ✤ ܫܠܡܬ ✤

XXXIII. ÎSHÔʿ-YAHBH TO HIS FRIEND HORMIZD.

[p. 38b] ܠܚܘܒܗ ܕܚܒܝܒܐ ܗܘܪܡܝܙܕ ܥܒܕܐ ܕܡܫܝܚܐ ܫܠܡܐ. ܐܠܗ
ܐܢܐ ܐܫܬܘܕܥܬ ܐܘ ܐܝܟ ܠܡܦܩ ܥܠܝܢ ܕܐܬܪܐ: ܐܘ ܐܫܬܪܝ
ܐܠܗ ܡܢ ܕܒܪܐ ܡܢ ܟܬܒܐ ܕܫܬܩܬ ܐܬܚܙܝܬ ܠܝ. ܐܘ ܐܫܬܪܝ ܒܬܚܘܡ
ܐܘ ܟܬܠܗ ܟܠܗ ܡܢ ܡܪܗܘܡܝܘܬܐ ܗܝ ܕܐܬܩܛܪܬ. ܘܐܬܟܠܝܬ
ܡܢ ܕܠܡܬܒܥܬ. ܒܝܕ ܗܕܐ ܗܘܬ ܕܐܬܐ ܬܫܘܒܚܬܐ. ܒܝܕ ܗܕܐ ܗܘܬ
ܕܝܢ ܐܦ ܚܒܘܒܝ. ܗܝ ܕܝܢ ܕܗܘܬܐ ܠܟܘܢ ܐܝܟܢ ܕܠܒܫ. ܘܗܫܐ
ܐܒܕܬ ܕܗܫܬܐ. ܠܝ ܡܢ ܥܘܕܪܢܐ ܐܬܝܕܥ. ܠܝ ܕܝܢ ܚܒܝܒܘܬܐ
ܡܫܡܠܝܬܐ. ܘܬܬܗܘܐ ܒܟܘܪܗܢܐ ܕܢܦܫܗ. ܡܛܠ ܗܢܐ ܗܘܝܬ
ܐܘ ܐܝܟ. ܗܝܕܝܢ ܫܪܝ ܐܢܐ ܠܝ ܒܕܐܝܬ ܗܠܝܢ ܒܟܠܗܝܢ. ܘܗܕܐ ܐܢܐ.
ܘܐܦ ܠܝ ܐܝܟ ܠܟܠ ܐܢܫܝܢ. ܡܢ ܥܘܠܒܢܐ ܕܐܝܬ ܗܠܝܢ ܠܡܫܠܡܐ
ܠܐ ܬܫܬܒܩ ܠܝ. ܐܦܢ ܬܬܚܙܐ ܡܢ ܛܐܒܐ ܦܘܪܥܢܘܬܐ ܕܚܘܒܬܐ
ܗܕܐ ܡܫܬܠܗܝܐ. ܘܐܠܗܐ ܕܫܠܡܐ ܢܗܘܐ ܥܡܟ ܘܢܛܪܟ ܕܠܐ
ܬܘܩܠܐ ܒܟܠ. ܘܗܠܐ ܕܝܢ ܐܦ ܗܟܢ. ܕܢܛܪܢܐ ܕܩܕܝܫܐ ܒܫܡܝܐ
ܕܥܒܕܝܢ ܠܚܕܝܘܬܗ ܕܐܠܗܐ ܐܡܝܢ ✤ ܫܠܡܬ ✤

XXXIV. ÎSHÔ'-YAHBH TO THE HONOURABLE MÂR ALLÂHÂ-ZĔKHÂ.

ܠܡܝܩܪܐ ܘܪܚܝܡ ܐܠܗܐ ܐܚܘܢ ܡܝܬܪܐ ܡܪܝ ܐܠܗܐ ܙܟܐ ܩܫܝܫܐ
ܘܡܠܦܢܐ. ܐܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܠܝ ܟܡ ܗܒܝܠ ܐܘ ܐܚܝܢ
ܐܠܗܝܐ. ܒܥܒܕܐ ܕܫܡܫܘܬܐ ܕܟܠܝܘܡ. ܠܐ ܡܬܬܢܝܚܢܐ ܐܢܫܝܢ
ܕܟܠܝܘܡ ܠܘܬ ܡܫܡܠܝܘܬܐ ܗܝ ܕܠܘܬܟܝܢܘܬܐ ܡܢ ܗܢܘܢ ܟܪܝܗܐ
ܕܢܦܫܝ. ܠܘܬ ܡܫܡܠܝܘܬܐ ܕܬܘܕܝܬܐ ܐܦܝܗ. ܘܡܛܠ ܗܢܐ ܒܗ
ܒܬܗܘܡܐ ܕܐܢܫܐ. ܒܗ [p. 39a] ܒܚܘܫܒܐ ܕܒܘܠܒܠܐ. ܒܗܘܢ
ܒܟܠܠܐ ܕܐܘܠܨܢܐ. ܠܦܘܩܕܢܘܗܝ ܕܢܦܫܐ ܥܘܫܢܐ ܒܚܐܪܘܬܐ
ܕܡܫܥܒܕܬܐ ܡܬܦܢܝܐ. ܘܡܬܕܟܪܝܢ ܘܐܬܝܢ ܠܐܒܕܢܐ ܢܟܠܐ ܗܘ ܕܝܠܗ
ܐܝܬܝ. ܫܥܒܘܕܝܬܐ ܡܫܠܡܢܝܬܐ ܒܝܐܠܝܬܐ ܕܫܠܡܐ ܫܦܝܪܐ. ܘܡܛܠ
ܡܫܡܠܝܢܝܬܐ ܕܫܒܝܚܘܬܗ ܡܬܡܫܡܠܝܢܘܬܐ. ܒܢܦܫܬܐ ܢܬܝܪܬܐ ܥܠ
ܢܦܫܢ ܐܦܝܗ. ܠܝ ܕܝܢ ܠܡܠܟܐ. ܗܘܦܟܐ ܒܠܚܘܕ ܕܢܫܘܥ
ܟܠܡܐ. ܫܦܝܪ ܠܡܦܪܗܣܘ ܒܡܐ ܘܐܬܝܢ: ܡܢ ܚܘܫܒܐ ܕܐܠܗܝܬܐ.
ܘܠܡܬܒܠܐ ܒܗܢܢ ܡܢ ܫܥܒܕܘܬ ܫܥܒܘܕܝܬܐ ܗܝ ܕܡܬܬܚܝܒܐ ܡܢ
ܢܡܘܣܐ ܕܢܦܫܐ ܠܦܘܩܕܢܐ ܚܘܒܢܝܐ. ܒܗܢܐ ܠܐ ܗܘܝܐ ܕܐܝܟܢ ܕܟܠܢܫ.
ܐܦܠܐ ܓܝܪ ܫܦܝܪ ܗܘܐ ܐܝܟ ܕܫܒܩ ܐܢܐ. ܒܚܙܝܐ ܕܫܡܫܘܬܐ ܕܐܝܟ
ܗܠܝܢ ܠܡܬܦܪܗܣܘ ܒܠܚܕ ܡܢ ܐܢܫܐ ܒܘܕܡܝܬܐ. ܠܦܠܚܐ ܚܦܝܛܐ
ܘܡܫܡܠܝܐ ܕܒܢܦܫܝ ܚܣܝܢ ܠܐܠܗܐ. ܕܐܝܟܢ ܕܢܡܘܣܐ ܕܢܦܫܐ
ܚܟܝܡܬܐ ܕܫܠܡܘܬܐ ܗܟܢ. ܐܠܐ ܠܗܝ ܟܡ. ܗܢܘ ܕܝܢ ܠܡܫܝܢܘܬܐ
ܕܫܘܠܦܢܐ ܒܡܘܕܥܝܗ ܕܐܠܗܐ ܡܢ ܛܐܒ ܕܝܗܒܗ. ܘܠܫܡܫܢܐ ܬܘܒ
ܗܘ ܕܠܒܘܫܗ ܐܝܟ ܕܒܦܦܢܝܬܐ ܕܐܠܗܝܬܐ ܡܢ ܕܘܟܬܐ ܕܬܘܬܒܘܬܗ
ܝܬܝܪ: ܐܬܚܙܝܬܗ ܒܫܠܝܐ ܫܠܝܠ. ܡܢ ܠܠܝܘܬܐ ܕܝܢ ܕܡܬܢܟܠܢܐ
ܕܬܘܒܠܢܐ. ܗܝ ܕܡܢ ܟܠ ܦܪܘܫ ܠܓܒܝܗ ܕܬܗܘܝܐ. ܐܘܕܥܬ ܐܝܟ
ܡܐ ܕܐܘܕܥܬ. ܒܝܘܡܐ ܠܗܪܟܐ. ܗܪܟܐ ܕܝܢ ܟܕ ܠܐܠܟܬܐ ܕܬܪܬܝܢ
ܫܢܝܢ. [p. 39b] ܐܦ ܠܚܘܒܐ ܕܫܒܝܩܘܬܐ ܒܚܘܒܬܐ ܕܬܘܕܝܬܝ

ܡܢܝܫܬܐ. ܘܡܘܬܐ ܠܢܦܫܝ ܕܣܡܬ ܠܐܠܗܐ ܚܝܒ ܐܢܐ. ܟܕ ܠܘܩܒܠ
ܣܘܟܐ ܕܠܚܘܕ ܕܝܠܟ ܕܢܬܒܥܘܢ ܡܦܝܣ ܐܢܐ. ܠܐ ܓܝܪ ܫܦܝܪ ܠܝ
ܫܘܦܪܐ ܡܬܠܚܡܐ ܕܒܟ. ܗܘ ܕܒܗ ܠܡܬܝ̈ܒܢܐ ܠܦܘܩܕܢܐ ܕܫܘܦܪܘܬܐ
ܒܪܝܬܐ ܕܗܝܡܢܘܬܐ ܡܫܬܡܠܝܢ. ܘܒܬܪ̈ܗܘܢ ܒܢܝ̈ܐ ܠܐܘܠܨܢܐ ܕܥܕܬܐ
ܡܫܬܐܠܝܢ. ܐܝܟܢܐ ܕܠܐ ܐܦ ܗܝ ܕܐܫܬܥܠܝ ܒܪܐܬܐ ܕܠܐ ܬܠܘܫܬܘܬܐ.
ܫܦܝܪ ܗܘ ܓܝܪ ܕܫܡܥܬ ܐܢܐ ܠܐܓܪܬܐ ܟܕ ܚܙܝܬ ܕܡܢ ܣܘܟܐ ܡܬܬܘܝܢ.
ܕܒܩܪܒܘܗܝ ܕܬܪܥܝܬܐ ܕܗܘܢܘܗ ܥܡܗ ܡܬܟܢܫܝܢ ܕܢܘܒܠܝܗ ܠܡܫܪܝܐ.
ܘܟܕ ܠܗܘܢ ܕܡܘܫܐ ܕܐܬܒܪܟܘ. ܗܢܘܢ ܕܟܕ ܡܢ ܩܘܫܬܐ ܕܣܘܟܐ
ܕܒܢܝ̈ܢܗ ܡܬܬܘܝܢ ܗܘܘ. ܚܠܦ ܩܘܫܬܐ ܕܦܝܪ̈ܘܬܗ ܢܟܝܢܐ
ܠܢܘܗܪܐ ܕܡܫܬܟܠܠܝܢ ܐܢܦܝܗܘܢ. ܕܒܗܘܢ ܢܗܘܐ ܕܒܟܠ ܡܫܡܫܢܐ.
ܘܡܘܕܝܢ ܕܐܠܗܐ ܠܒܘܫܐ ܕܡܣܬܒܪܘܬܗܘܢ ܡܫܢܝܢ. ܕܢܫܬܒܘܚ
ܘܒܬܫܡܫܬܗ ܠܟܠܗܝܢ ܐܡܝܢ. ܥܠ ܗܕܐ ܕܒܬܪܟ ܠܝ ܐܘ ܐܚܘܢ:
ܟܕ ܡܬܬܐܡܪ ܐܢܐ ܣܘܥܪܢܐ ܕܫܘܡܠܝܐ ܕܪ̈ܚܡܐ. ܠܐ ܬܬܬܘܝܘ ܟܠܗ
ܒܫܘܬܐ. ܡܛܠ ܕܪ̈ܚܡܐ ܠܟܠ ܡܢ ܪ̈ܚܡܐ ܢܟܝܪ ܐܢܐ ܕܬܬܒܝܢ. ܐܢܐ
ܓܝܪ ܫܒܩܬ ܒܡܠܘܐ ܘܦܪܥܬ ܐܘܪܚܗ. ܘܡܬܒܥܐ ܒܟܒܪ ܕܡܫܬܟܚ̈ܢܐ. ܗܢܘ
ܓܝܪ ܡܚܝܢ. ܬܠܬ ܓܝܪ ܕܒܝܬܐ ܡܬܡܛܝܢ. ܚܒܪܐ ܕܡܬܓܒܝܐ.
ܘܠܣܘܓܪܐ ܕܢܚܡܘܗܝ ܚܒܝܫܐ ܕܡܘܟܟܐ ܡܬܒܥܐ. ܘܐܢ ܠܐ ܒܗܠܝܢ.
ܒܗܘܢ [p. 40*a*] ܒܡܫܐܠܬܐ ܘܚܝܘܗ. ܚܫܝܫܐ ܗܘ ܓܝܪ ܕܠܚܫܐ ܒܚܫܐ
ܬܘܒܐ. ܐܝܟ ܡܠܬܐ ܕܐܡܝܪܐ. ܘܐܢ ܐܦܠܐ ܗܟܢܐ ܗܟܝܠ. ܫܐܠ
ܒܡܘܟܟܐ ܕܬܫܡܫܬܐ ܠܡܘܬܐ ܕܬܬܒܝܢ. ܘܐܠܗܐ ܢܢܛܪܟ ܡܢ ܟܠ
ܕܒܝܫ ܀ ܫܠܡܬ ܀

XXXV. ÎSHÔ[c]-YAHBH TO MÂR CATHOLICUS THE PATRIARCH.

ܠܩܕܝܫܐ ܘܡܠܐ ܓܒܘܢ ܝܫܘܥ ܡܪܝ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ
ܒܪܬ ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܡܫܒܚܐ ܗܝ ܥܠ ܒܪܝܬܐ

ܕܢܬܠܒܒܘܢ ܐܘ ܐܒܘܢ ܡܢܝܚܐ. ܫܩܝܠܘܬܐ ܚܘܒܐ ܕܐܒܗܘܬܟ
ܕܒܛܝܠܘܬܐ ܬܘܢܝܬ ܠܐܚܝܢܐ. ܘܠܐ ܬܬܟܫܐ ܕܐܘܠܨܢܐ ܕܥܘܡܪܐ. ܘܠܐ
ܒܠܗܘܢ ܐܝܠܝܢ ܕܫܩܝܠܝܢ ܠܡܣܝܒܪܘ ܡܕܒܪܢܘܬܐ ܕܥܘܡܪܝܐ ܡܫܬܪܝܐ.
ܐܬܡܨܝܢ ܠܡܣܒܠܐ ܚܘܫܒܐ ܕܐܒܗܘܬܟ. ܡܢ ܕܠܡܬܢܚܘ ܒܥܠܝܬܐ
ܥܠ ܒܢܝܐ ܕܐܝܬܘ. ܗܠܝܢ ܕܥܒܕ ܒܗܝ ܐܬܬܚܝܡܢ ܒܥܘܩܐ. ܘܡܬܝܪ
ܡܢ ܐܚܪܢܐ ܥܠܝ. ܗܘ ܕܗܕܐ ܒܠܗ ܒܢܛܥܘܬܐ. ܐܝܟ ܕܠܒܠܒܐ
ܬܩܝܦ ܡܢܝܚܐ. ܡܟܝܠ ܐܢܬ ܐܦ ܗܕܐ ܠܚܘܝܘܬ ܚܘܒܐ ܕܐܒܗܘܬܟ
ܒܝܬܝܐ ܕܝܥܠܡܐ. ܘܦܘܩܕܢ ܠܥܠܡܐ ܕܥܠܡܐ ܕܒܘܚ. ܘܡܘܕܐ
ܐܢܐ ܠܒܪܝܟܐ ܕܐܒܗܘܬܟ ܒܐܬܪܐ ܡܕܒܪܝܬܐ. ܐܦ ܡܨܠܐ ܐܢܐ ܐܢܬ
ܐܦ ܡܬܠܒܒ ܐܢܐ ܒܥܠܝܬܐ. ܕܒܟܠ ܐܝܟ ܗܘܦܟܐ ܕܒܝܬܢ
ܒܐܬܪܐ ܕܐܒܗܘܬܟ ܥܡ ܐܠܗܐ ܫܒܝܚܐ. ܫܠܡ ܒܝܢ ܕܐܠܗܐ ܐܬܚܘܝ:
ܐܬܬܒܝܪ ܒܝܬܝܐ ܐܝܟ ܕܐܦ ܫܡܝܐ ܠܗܢܐ. ܘܡܘܕܝܢܢ ܕܐܠܘܬܐ
ܬܒܝܢ ܠܢܛܥܘܢ ܒܥܠܡܢ. ܒܬܪܟܐ ܕܫܘܒܚ ܒܝܬܐ ܕܬܘܕܝܬ ܠܝ ܒܬܪܗ
[p. 40b] ܕܐܠܗܐ ܐܬܟܢܫ܀ ܫܠܡܬ܀

XXXVI. ÎSHÔ'-YAHBH TO MÂR ABHÂ THE BISHOP.

ܠܐܒܘܢ ܘܡܪܢ ܐܠܗܐ ܐܝܫܘܥ ܡܢܝܚܐ ܡܪܝ ܐܒܐ ܐܦܝܣܩܘܦܐ.
ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܡܟܝܠ ܒܬܘܕܝܬܐ ܐܬܒܪܟܬ ܕܚܘܒܟ ܐܘ
ܡܪܢ ܐܠܗܐ. ܘܥܠ ܡܦܪܢܣܢܘܬܐ ܕܐܠܗܘܬܟ ܐܘܕܝܬ ܠܡܪܢ. ܘܟܕ
ܡܢ ܝܘܩܪܗ ܕܚܛܐ ܠܗܘܢ ܫܘܡܠܝܐ ܕܬܘܬܒܘܬ ܢܦܫܬܐ ܒܡܫܪܝܬ
ܐܬܢܝܚܬ. ܒܡܘܗܒܬܐ ܕܒܟܠ ܦܘܪܢܣܘܗܝ ܕܡܢܝܢ ܥܠ ܚܫܝܫܘܬܟ
ܡܢ ܐܝܬܝܐ ܕܟܬܒܝܐ ܚܫܝܫܬ ܬܫܒܘܚܬܐ ܒܡܫܒܚܘܬܐ ܕܡܫܝܚܝܘܬܟ.
ܘܐܬܦܝܣܬ ܠܬܫܒܘܚܬܗ ܕܐܠܗܐ. ܐܫܬܥܝܬ ܐܝܟ ܒܬܘܩܦܐ ܕܐܘܠܨܢܝܢ
ܠܚܝܠܗܘܢ ܕܐܘܠܨܢܝܢ. ܕܣܝܡ ܐܢܝܢ ܕܒܬܫܒܘܚܬܐ ܕܡܫܝܚܘܬܐ ܠܡܪܢܐ
ܕܬܫܒܘܚܬܐ ܡܫܝܚ ܗܘ. ܘܣܘܦܐ ܕܝܢ ܬܘܒ ܠܐܚܘܬܐ ܕܡܫܝܚܝܘܬܟ:

ܕܒܦܠܓܐ ܚܠܝܐ ܠܟܘܡܪܐ ܕܡܬܟܢܫܢܐ ܒܠܒܪܢܘܬܗ ܢܦܫܐ ܕܚܠܝܡܐ
ܡܬܠܐ. ܘܠܐ ܦܠܓܘܬ ܐܘܦ ܐܢܫ ܒܗܝܢ ܡܢ ܗܘܦܐ ܕܚܛܐ ܒܟܢܘܫܬܐ
ܕܡܘܬܐ. ܘܠܐ ܢܦܫܝ ܢܬܪܘܒܝܢ. ܐܢܫ ܒܗܝܢ ܒܟܘܠܗܝܢ ܢܬܠܒܒܐ
ܕܟܠܗܘܢ. ܘܐܢܫܝܢ ܡܢ ܥܘܬܦܘܬܐ ܚܛܐ ܕܪܒܘܬܗ ܒܡܬܕܟܪܢܘܬܐ
ܕܥܘܕܪܢܐ ܐܣܝܪܐ. ܐܠܐ ܐܡܬܝ ܕܡܬܚܘܝܐ ܕܟܠܗ ܒܢܝܢ: ܠܟܠܗ
ܚܕܐ ܕܪܥܝܢܐ ܒܡܘܕܝܢܐ ܕܐܠܗܘܬܗ ܕܘܟܐ ܚܒܝܒܬܐ. ܒܕܡܘܬܐ ܠܦܪܨܘܦܐ
ܕܡܫܬܪܪܐ ܕܫܪܒܐ. ܒܕܡܘܬܐ ܠܐܝܣܘܪܐ ܕܝܘܡܢܐ. ܘܕܡܕܒܪܢܘܬܗ
ܚܕܦܘܣ ܕܪܥܝܢܐ. ܒܕܡܘܬܐ [p. 41 *a*] ܠܟܢܐ ܕܐܠܗܐ ܐܬܝܗܒ ܒܝܕܝܗ.
ܠܡܬܠܡܕܐ ܚܠܐ ܕܠܒܪܢܘܬܗ ܒܟܢܝܫܘܬܐ ܕܡܫܝܚܘܬܗ. ܡܛܠ
ܗܠܝܢ ܗܟܝܠ ܐܘ ܐܚܝ. ܠܡܦܠܚܐ ܕܦܘܩܕܢܐ ܕܫܘܬܦܘܬܐ ܢܦܫܐ ܡܢ
ܪܓܫܝ ܕܚܛܝܬܐ. ܘܠܡܣܝܒܪܘܬܐ ܕܚܘܩܕܢܐ ܐܦܝܐ ܠܬܘܕܝܬܐ ܕܐܠܗܐ.
ܘܟܕ ܡܦܝܣ ܐܢܐ ܡܛܠ ܐܢܐ ܥܘܠܐ ܠܢܦܫܝ ܕܡܛܠ ܠܐܠܗܐ ܕܢܬܒܥܘܢ
ܠܡܬܬܘܬܦܘ ܒܚܛܐ ܕܟܠ ܐܦܝ ܥܕܬܗ: ܒܥܘܕܝ ܐܠܦܢܐ ܐܢܫ
ܕܫܟܝܚ ܐܢܐ ܠܡܟܬܒܐ ܡܟܬܒ ܕܝܘܡܐ. ܐܝܟܐ ܠܐ ܕܟܘܠܐ ܘܠܐ ܠܗܘܢ
ܕܟܘܠܐ. ܡܢ ܟܕܘ ܟܕ ܠܡܬܚܫܚܘ ܐܢܫ ܕܡܬܚܝܘܢ. ܡܬܚܐ
ܕܢܬܚܟܡ ܘܢܬܒܣܡܘܢ ܡܫܬܪܝܢ ܐܢܫ ܕܒܗܝܢ. ܒܟܪ
ܠܘܟܝܢ ܕܝܢ ܢܬܟܬܒܐ ܘܢܬܒܣܡܐ ܘܢܬܚܒܒ. ܠܘܟܝܢ ܕܝܢ ܐܦܝܢ ܒܕܡܝܠ
ܕܗ ܒܢܦܫܝ ܫܦܝܪ ܐܢܐ. ܡܬܒܪܝܐ ܕܝܢ ܠܘܟܝܢ. ܕܝܢ ܐܦ ܠܒܝܬܐ
ܡܢ ܗܠܝܢ ܡܫܬܘܢ. ܡܛܠ ܐܝܟ ܕܒܫܠܝܛ ܢܬܗܡܢ. ܐܦ ܟܠ ܫܠܝܛ
ܡܬܗܡܢ ܐܢܫ ܕܒܗܝܢ. ܚܕܝܬ ܗܟܝܠ ܒܫܡܝܐ ܐܘ ܠܘܟܝܢ.
ܘܢܬܚܕܐ ܒܟܘܪܐ ܕܗܝܡܢܘܬܐ ܐܢܫ ܕܡܛܐ ܠܝ. ܐܝܬ ܗܘ ܠܝ ܐܝܟ
ܡܢ ܟܕܘ ܐܦ ܦܪܗܣܝܐ ܕܡܢ ܚܛܐ: ܠܡܫܟܚ ܟܘܠܗܝܢ ܕܗܢܝܢ
ܘܠܘܩܒܠ ܠܟܠܗܘܢ ܕܐܠܗܐ. ܐܠܐ ܗܟܝܠ ܐܦ ܟܠ ܗܠܝܢ ܟܕ ܚܢܢ
ܡܫܟܚܢܐ ܕܒܝܢ ܐܦ ܟܠ ܟܠܗܘܢ ܐܢܫܝܢ ܕܡܬܟܠܨܝܢ ܒܗ:
ܕܐܡܪܐ ܐܬܝܗܒܘ ܠܡܬܬܘܬܦܘ ܠܝ ܚܘܫܒܐ [p. 41 *b*] ܒܚܛܐ

ܥܡ ܡܗܝܡܢܐ ܡܗܝܡܢܘܬܐ: ܕܐܝܬ ܒܠܒܗܘܢ ܠܝ ܘܡܬܚܫܒܝܢ. ܪܘܚܢܝܐ
ܡܗܝܡܢܐ ܠܐ ܡܗܝܡܢܐ. ܠܡܦܪܫܘ ܠܗܘܢ ܚܠܦ ܕܡܪܕܘܬܐ ܕܥܒܕܐ
ܦܘܪܥܢܘܬܐ ܕܥܠ ܠܘܬܐ ܕܚܘܒܐ ܕܘܟܝܐ. ܝܠܕܐ ܕܝܢ ܐܦ ܥܠ ܡܫܝܠܘܬܝ
ܟܬܒܐ ܡܢܝ. ܕܢܬܒܥܘܢ ܠܡܫܡܥܘ ܕܫܘܒܩܢܐ ܘܢܬܒܥ ܚܘܒܐ ܗܕܢ
ܡܪܝ. ܘܬܪܥܝܬܐ ܕܡܘܡܝ ܕܚܝܐ ܕܬܠܡܝܕܝ ܠܝܕܥܬܗ ܕܐܠܗܐ ܢܬܒܢܐ ܀
ܫܠܡܬ ܀

XXXVII. ÎSHÔʿ-YAHBH TO THE PIOUS MÂR CATHOLICUS THE PATRIARCH.

ܠܡܪܝ ܟܠ ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ.
ܟܕ ܡܬܘܟܠܢܘܬܐ ܕܡܪܢ ܫܠܡ. ܟܕ ܡܪܐ ܠܗܢܐ ܐܘ ܐܒܘܢ: ܣܒܪܬܐ
ܕܡܢܬܝܬܐ ܕܐܠܗܘܬܐ. ܘܡܘܦܩܬܐ ܗܘܝ ܕܝܠܝ ܕܡܢܬܝܬܐ ܕܐܠܗܝܢ:
ܡܫܠܡ ܗܘܘ ܕܐܡܪܬ ܡܢ ܚܕܐ ܕܐܠܝܨܘܬܐ ܠܬܪܥܝܬܐ ܕܝܠܗ.
ܗܕܐ ܕܝܢ ܡܢ ܕܐܠܗܝܘܬܗܘܢ ܗܠܝܢ ܕܟܠ ܘܒܢܐ ܕܡܫܡܫܢܘܬܗ: ܕܐܠܗܐ
ܡܢܝܠ ܡܬܦܠܓܝܢ ܚܕܐ. ܟܕ ܡܘܫܦ ܐܘܪܚܐ ܕܝܠܝܗܘܢ. ܡܢܗܠ
ܗܕܐ ܗܘܝܠ ܐܠܗܐ ܗܘ. ܡܢܝܠ. ܒܗ ܟܦܘܪܢܐ ܕܝܡܝܢܐ ܢܬܚܙܐ
ܐܦ ܗܕܐ ܒܦܘܪܫܢܐ ܕܡܬܝܕܥܬܐ ܠܒܢܝܐ ܕܡܠܟܐ ܘܒܢ. ܟܕ ܢܬܦܢܐ
ܡܕܡ ܘܢܬܒܝܢ ܠܟܠܝܢ. ܘܢܒܥܐ ܠܝ ܢܘܗܪܐ ܕܦܘܪܫܢܗ ܒܚܝܠܗ.
ܒܗܝ ܐܘܪܚܐ ܐܪܗܘܛܐ ܥܠ ܐܦ̈ܝ ܗܠܝܢ ܕܒܬܪܟܘܬܝ. ܐܝܟܢ ܓܝܪ
ܕܢܬܡܠܠ ܒܚܝܠܘܬܗ ܕܐܠܗܐ ܠܟܠ ܡܢ ܒܢܝܢܐ ܕܝܫܘܥ. ܟܕ
ܡܢܗܝܢ ܐܢܐ ܠܚܣܝܐ ܕܐܘܡܢܐ ܘܕܡܝܐ [p. 42a] ܘܟܘܪܐ. ܘܬܫܡܫܬܐ
ܕܒܝܬܐ ܕܐܠܗܐ ܡܫܬܡܠܝܐ ܒܗܘܦܟܐ ܡܫܒܚܐ. ܗܘ ܕܐܡܪܬ
ܡܬܚܙܝܐ ܕܦܘܩܕܢܐ ܠܣܘܓܐܗ ܕܟܠܗܘܢ. ܗܕܐ ܓܝܪ ܕܐܦܠܐ ܣܓܝܐܐ
ܣܝܡܝܢ ܠܒܢܝܐ. ܐܠܐ ܟܕ ܢܫܬܡܥ ܒܦܩܘܕܐ ܕܡܪܢ ܕܚܝܠܬܐ
ܐܘܪܚ ܡܠܟܐ ܘܟܘܪܗܢܐ ܕܥܠܡܐ ܕܡܢܝܢܐ. ܘܦܓܪܐ ܟܕ ܗܘܐ ܠܝ
ܕܢܬܒܢܐ. ܕܐܡܪܐ ܕܠܡܢܝܢ ܠܦܓܪܗ ܕܡܪܝ. ܒܗ ܕܗܘܐ ܘܒܗ

ܒܝܕܥܬܐ ܘܒܗ ܒܘܢܐ. ܘܒܕܠܗ ܐܬܡܨܝܢܘܬܗܘܢ ܕܗܝܡܢܘܬܐ. ܚܠܦ
ܗܕܘܒܗ܁ ܘܦܠܓܘܬܗ. ܕܟܢܝܐ ܘܡܠܝܟܘܬܐ ܕܝܠܟ. ܚܠܦ ܕܐܝܬ
ܕܗܘܢܐ ܕܝܗܘܕܝܐ ܘܐܪܡܝܐ ܕܒܡܫܝܚܐ. ܗܕܡܝܬܐ ܘܐܘܪܚܬܐ ܕܝܠܢ.
ܚܠܦ ܕܡܫܝܚܐ ܘܢܗܘܐ ܫܠܝܚܘܬܐ. ܚܠܦ ܩܕܝܫܘܬܐ ܘܫܪܪܐ. ܗܘܝܢ ܩܕܝܫܬܐ
ܘܫܪܪܐ. ܚܠܦ ܝܗܘܕܝܐ ܡܢܠܡܕܐ. ܕܝܢ ܡܢܡܫܗ ܘܡܢܡܫܬܐ ܕܒܓܘܫܡܐ.
ܗܘ ܕܒܟ ܗܘܢܐ ܕܢܚܬ ܒܗ ܡܦܘܩܬܗ: ܚܦܝܛܘܬܐ ܕܒܪܐ ܡܢ
ܕܝܗܘܕܝܐ ܫܘܒ. ܠܐ ܓܝܪ ܫܘܒ ܠܝ. ܐܦܠܐ ܕܝܢܟܝܢ ܘܢܦܩܘܢ ܠܚܘܪ
ܘܝܬܐ. ܐܝܟ ܕܐܦ ܝܗܘܕܝܐ ܫܘܒ. ܐܦܠܐ ܕܝܢ ܒܡܫܡܫܬܐ ܢܬܪܐ ܒܠܒܝ.
ܒܡܫܡܫܢܘܬܗ ܕܗܘ. ܐܠܐ ܒܢܘܟܪܝܐ ܘܒܫܡܥܬܐ. ܒܠܒܐ ܠܗܕܐ ܕܗܘܢܐ
ܕܦܪܨܘܦܗ ܕܡܪܢ ܒܒܠܡܕܝܢ. ܡܢ ܗܕܐ ܕܝܢ ܡܢ ܦܪܨܘܦܗ ܕܡܪܢ
ܒܒܠܡܕܝܢ. ܡܢ ܦܪܨܘܦܐ ܗܘ ܦܠܚܘܬܐ ܘܐܪܥܢܐ ܕܒܝܬ ܦܠܚܘܗܝ
ܘܡܕܒܪܢܘܬܗ. ܒܗܝ ܕܗܘ ܡܪܢ ܠܐܬܪܘܬܐ ܠܝܘܢܝܐ ܕܡܠܟܘܬܐ.
ܗܢܘܢ ܕܫܠܝܚܝܢ ܡܢ [p. 42b] ܐܬܡܨܝܢܘܬܐ ܕܒܢܝܬܗܘܢ ܒܟܠ ܐܢܫ
ܒܡܠܬܗ ܕܐܠܗܐ ܕܝܠܗ. ܗܢܐ ܓܠܝܐܝܬ ܠܦܘܪܩܢܗ ܕܒܢܝ ܐܢܫܐ.
ܘܡܢܐ ܒܐܬܕܡܘܪܬܐ ܐܝܟ ܕܠܡܘܪܝܐ ܕܢܚܬܗ ܡܢܨܝܚ. ܗܠܝܢ
ܕܠܐ ܡܫܡܠܝܐ ܐܝܟܢܐ ܠܡܫܬܟܠܘ ܐܢܘܫܐ ܕܢܒܝܘܬܗܝܢ. ܒܒܪ
ܕܝܢ ܐܦܠܐ ܠܢܒܝܐ ܕܗܕܝܘܬܗܝܢ ܡܫܡܫ ܒܪ ܡܠܟܐ ܚܝܐ. ܠܡܫܢܝܘ
ܚܘܦܦܐ ܕܐܬܡܗܝܡܢܘܬܗܝܢ. ܒܕܡ ܢܬܢܓܪܘܢ ܠܦܪܨܘܦܐ ܕܦܪܨܘܦܐ
ܘܠܐܘܟܝܐ ܢܚܝܢܐ ܒܪ ܐܠܗܐ ܚܕܢܐ. ܗܟܢܐ ܕܝܢ ܕܠܗܘܢ ܢܬܐܡܢ.
ܐܝܟܢܐ ܐܕܝܘܬܗ ܕܢܚܬ ܕܗܘܐ. ܡܛܠ ܕܠܒܝ ܡܫܝܚ. ܘܡܘܕܐ
ܚܠܦܝܗܘܢ ܠܡܪܢ ܒܒܠܘܬܝ. ܡܛܠ ܕܗܘܦܟܐ ܕܒܡܫܡܫܗ ܢܬܒܪܟ
ܠܗ ܒܒܠܡܬܪܨܘܗܝ: ܗܕܡܝܬܐ ܐܝܟ ܕܡܬܐܡܪ. ܘܒܪ ܐܬܐܡܪܘ ܡܢ
ܒܡܫܡܫܐ ܕܫܒܘܩܗܘܢ ܒܡܫܘܬܗ ܕܡܪܢ. ܐܢܫܘ ܠܗܘܢ ܫܠܝܚܘܬܐ
ܒܪܒܘܬܐ ܕܢܫܝܢܘ ܠܝ ܚܠܦܝܗܝ. ܘܗܢܐ ܠܘܡܝ ܠܟ ܡܛܠܬܐ ܒܒܠܘܬܡ.
ܗܘ ܕܫܘܝܬ ܐܢܘܢ ܕܫܒܩ ܦܫܝܛ ܐܦ ܡܘܬܐ. ܐܦ ܒܠܒܗܘܢ ܫܒܩ

ܕܚܝܠ. ܡܛܠ ܕܪܒܐ ܗܢܐ ܐܢܘܢ. ܐܠܐ ܟܕ ܩܘܡܗ ܕܐܠܗܐ
ܕܒܬܫܡܫܬܐ ܕܪܡܫܐ. ܐܦ ܠܡܫܡܫܢܘܬܐ ܕܒܢܝܢܐ ܠܡܬܒܝܢܘܬܐ
ܕܐܠܗܐ ܡܫܬܐ ܕܫܠܝܛ ܫܠܝܛ. ܘܕܢܗܘܐ ܡܢ ܠܥܠܡ ܐܡܝܢ
ܕܢܗܘܐ ܡܢ ܐܬܘܢ. ܘܡܬܦܢܐ ܠܫܠܐ ܐܠܗܐ ܡܢ ܦܘܡܐ ܕܩܘܕܫܐ.
[p. 43*a*] ܫܘܒܚܐ ܕܦܝܐ ܠܗ. ܡܬܝܠܐ ܗܝܕܝܢ ܐܬܬܥܝܪ ܡܫܝܚܐ ܐܢܐ.
ܕܐܫܬܘܝ ܠܡܢܚܬܗ ܕܚܘܒܐ ܘܐܫܬܡܥ ܩܕܡܝܐ ܡܢܗ ܡܢܝ. ܘܡܢܢ
ܕܐܘܪܚ ܕܚܝܐ ܕܡܠܟܝܢ ܠܝܘܡܢܐ ܕܐܠܗܐ ܐܡܝܢ ܐܬܡܠܝ ܀

XXXVIII. ÎSHÔ'-YAHBH TO MÂR CATHOLICUS THE PATRIARCH.

ܠܡܪܝ ܪܒܐ ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ.
ܥܒܕܐ ܡܫܘܚܪܐ ܕܡܪܢ ܝܫܘܥ. ܠܟ ܐܘ ܐܒܘܢ ܡܬܒܥܐ. ܡܛܠ
ܕܐܝܟܢ ܕܡܪܢ ܠܢܟ ܗܟܢܐ ܐܦܝܢ ܠܡܫܝܚܐ ܥܠ ܗܢܐ
ܥܒܕܐ. ܕܒܠܚܘܕ ܐܝܟܢ ܕܠܡܫܡܫܢܘܬܐ ܕܡܕܝܢܬܐ ܕܟܘܠܗܘܢ ܕܚܝܠܐ.
ܕܩܘܕܫܐ ܡܢܝܢ. ܘܕܐܫܬܘܝܬ ܡܢ ܐܒܘܗܝ ܡܢ ܫܘܠܛܢܐ ܕܚܕܝܐ
ܥܡܐ ܗܢܝܢ. ܒܗܝ ܦܘܩܕܢܐ ܕܐܬܥܬܕܬ ܥܠ ܦܘܡܐ ܕܡܕܝܢܬܐ.
ܐܠܝܨܝܢ ܕܡܢ ܕܝܢ ܐܢܫܐ ܠܡܫܬܐܠܘ. ܗܟܢܐ ܗܘܝܬܘܢ ܐܝܟ ܐܡܝܢ
ܕܐܦ ܘܐܢܐ ܠܡܫܡܫܘ. ܕܡܠܝܐ ܗܘ ܠܡܫܬܡܠܝܘ ܡܢ ܥܠܝܐ ܕܢܒܝܐ
ܠܐܝܟܢ ܕܡܠܝܢܐ ܡܫܡܠܝܢܐ ܐܝܬ ܠܗܘܢ. ܥܠ ܗܕܐ ܐܦ ܐܬܝܗܒܘܢ
ܐܦ ܦܩܝܕܝܢ ܐܦ ܐܫܬܡܥܘ. ܠܐ ܟܕ ܐܝܟܢ ܗܟܢܐ ܕܠܗܘܢ
ܒܡܫܬܘܕܥܢܘܬܐ ܕܩܕܝܫܐ. ܥܠ ܕܐܫܬܡܥ ܠܗ ܡܫܬܡܠܝܢܘܬܐ ܕܥܠܝܐ ܕܢܒܝܐ.
ܡܢ ܡܠܘܐܐ ܕܚܝܠܐ. ܐܫܬܘ ܐܝܟ ܠܡܫܝܚܘܬܐ ܕܫܘܠܛܢܐ ܕܚܝܐ.
ܘܐܫܬܘ ܕܠܐ ܢܬܬܠܐ ܠܡܫܬܡܠܝܘ. ܘܐܠܗܐ ܗܘ ܡܫܡܫ ܕܗܘܝܢ ܟܕ
ܕܗܘܝܢ ܠܡܦܠܓ ܠܐܢܫܝܢ. ܘܡܫܬܡܠܝܢ ܟܕ ܡܫܡܠܝܢ ܠܡܫܡܠܝܘ ܠܐܢܫܝܢ.
ܘܡܗܘܝܢ ܟܕ ܕܗܘܝܢ ܠܡܦܢܝܘ ܠܡܫܝܚܘܬܐ. ܡܛܠ [p. 43*b*] ܗܢܐ
ܡܘܕܝܢ ܐܢܢ ܠܐܬܥܘܬܐ ܕܩܘܕܫܐ. ܐܝܟܢ ܕܡܫܡܫܐ ܗܘ ܕܒܩܘܕܫܐ

ܐܬܚܙܝܘ. ܐܬܦܪܫܘ ܓܝܪ ܒܝܘܡܬܐ ܗܠܝܢ ܐܦܝܣܩܘܦܐ ܠܐ ܡܠܦܢܐ
ܡܫܝܚܝܐ ܘܪܘܚܢܝܐ. ܠܗܘܢ ܐܝܟܢ ܡܢܗܪܢܐ ܡܪܝ ܡܝܬܪܘܬܗܘܢ
ܕܝܠܗܝܢ. ܘܟܕ ܦܪܥܝܢ ܠܗ ܚܘܒܬܐ ܕܡܫܝܚܐ ܠܐ ܡܠܦܢܐ ܗܘ ܕܡܢܗܪ
ܐܘܦ ܠܗܘܢ. ܐܫܬܘܕܥܘ ܠܗ ܐܝܟ ܕܝܠܗܘܢ ܐܚܪܢܐ. ܗܘ ܕܠܐ
ܡܕܡ ܗܘܐ ܡܢ ܐܝܟܐ ܐܬܪܐ ܐܬܐܡܪ. ܘܠܐ ܕܐܝܟܢܐ ܫܪܪܐ ܗܘܐ.
ܘܐܦܠܐ ܕܡܢܘ ܚܙܝܗ. ܘܐܦܠܐ ܕܐܝܠܝܢ ܕܩܪܒܘ ܘܫܡܥܘ ܐܬܚܙܝ.
ܘܠܐ ܕܡܢܘ ܦܠܛܝܗ ܘܐܘܡܢܘܬܗ ܒܥܠܡܐ. ܘܠܐ ܕܡܢ ܐܝܠܝܢ
ܬܠܡܝܕܐ ܕܒܪܬܐ ܡܬܚܫܒ. ܘܠܐ ܕܝܢ ܒܟܠܗ ܡܢ ܥܕܬܐ ܕܝܠܗ
ܕܐܬܬܪܥܝܬܐ ܐܬܚܘܝ. ܘܠܐ ܕܡܢ ܐܝܟܐ ܐܬܐ ܗܘܐ. ܘܠܐ ܕܠܐܝܟܐ
ܐܙܠ ܗܘܐ. ܠܚܘܕ ܗܕܐ ܕܐܝܟ ܗܟܢܐ. ܡܗܝܡܢ ܠܗ ܒܫܡܗ
ܕܐܦܝܣܩܘܦܐ ܘܡܫܡܫܢܘܬܗ ܠܟܘܠ ܐܢܫ. ܐܝܟ ܕܡܝܬܪܘܬ ܡܢ
ܠܐܦܝܣܩܘܦܝ. ܘܐܝܟ ܕܡܢ ܟܪܣܐ ܕܡ ܠܐ ܐܢܫ ܡܕܡ. ܗܟܢܐ ܗܕܡܐ
ܠܟܠ ܗܢܐ ܐܝܠܝܢ ܕܠܟܠ. ܠܐܘܪܚܐ ܕܐܝܠܝܢ ܕܡܢ ܡܕܝܢܬܐ ܕܟܠܗ̇
ܠܟܠ. ܐܠܐ ܡܕܡ ܐܚܪ ܕܠܐ ܡܬܡܨܝܢ ܐܝܟ ܣܘܥܪܢܐ ܠܗܠܝܢ. ܘܡܦܩܕ
ܡܦܩܕܢܐ ܐܦ ܠܐ ܡܬܡܨܝܢ. ܥܒܕ ܓܝܪ ܒܥܝܢܐ ܠܡܬܡܛܝܘ ܥܠ
ܟܢܘܫܝܐ ܦܪܘܫܐ. ܡܫܡܫܢܐ ܘܠܐ ܒܡܘܫܐ ܕܡܫܡܠܝܐ ܕܐܝܟ ܗܠܝܢ.
[p. 44a] ܒܟܠ ܕܝܢ ܡܕܡ ܫܦܝܪܐ ܘܫܠܝܐ. ܘܒܬܪ ܐܦ ܐܚܪܢܐ ܠܦܠܓܘܬܐ
ܕܐܬܕܒܪܘܬܐ. ܒܗ ܓܝܪ ܐܝܟ ܗܘ ܠܡܕܒܪܢܘܬܐ ܠܐܝܠܝܢ ܕܠܗ ܡܬܚܫܚܢܝܢ
ܕܗܠܝܢ. ܡܢ ܐܝܠܝܢ ܕܠܐܚܪܢܐ ܒܗܕܐ. ܘܡܢ ܐܝܠܝܢ ܕܡܢ ܦܘܡ
ܠܦܘܡ ܥܡ ܚܒܪܐ ܐܡܪܝܢ. ܡܢ ܡܠܟܐ ܘܪܒܐ ܘܥܡܗ ܒܝܘܡܬܐ ܘܫܢܝܐ
ܘܒܬܪ. ܐܝܟ ܠܐ ܗܘܐ ܐܦ ܒܫܘܠܡܐ ܕܗܕܐ. ܡܠܟܐ ܠܫܠܝܛܘܬܐ
ܕܝܠܗ ܥܒܕܐ ܕܐܝܠܝܢ ܕܠܟܠ. ܡܠܟܐ ܕܝܢ ܕܠܦܠܓܘܬܐ ܕܡܫܡܫܢܘܬܐ
ܐܫܬܘܝ. ܐܠܐ ܥܠ ܡܫܠܡܢܐ ܕܐܫܬܚ ܩܢܘܢܐ ܡܠܟܐ ܡܪܝ܀
ܐܫܠܡ܀

XXXIX. ÎSHÔ'-YAHBH TO MAR MOSES THE PRIEST.

ܠܪܚܡ ܐܠܗܐ ܪܚܝܡܐ ܡܫܡܫܢܐ ܡܪܝ ܡܘܫܐ ܩܫܝܫܐ. ܝܫܘܥܝܗܒ
ܒܡܪܢ ܫܠܡ. ܗܘܝܬ ܡܢ ܩܕܡ ܒܡܘܕܥܢܘܬܐ ܕܠܘܬܟ ܚܕܬܐ ܕܒܥܘܬܟ
ܕܐܬܦܢܝܬ. ܒܫܘܠܡܐ ܕܝܘܡܢ ܐܦ ܗܕܐ ܐܬܚܙܝܬ. ܘܠܐ ܫܟܝܚ ܟܬܒܐ
ܒܘܬܪܐ ܕܛܥܝܬ. ܠܫܦܝܪܐ ܕܒܥܘܬܟ ܒܟܬܒܐ ܗܘ ܕܐܬܬܚܝܒܬ ܐܬܕܟܪܬ.
ܘܐܬܚܙܝ ܫܘܚܠܦܗ. ܡܛܠܗܘܢ ܗܢ ܕܫܦܝܪ ܦܪܝܫ ܟܕ ܫܡܝܥ ܐܢܫܐ ܕܗܘ.
ܡܛܠܗܘܢ ܕܝܢ ܠܟܬܒܗ ܕܐܝܟ ܐܢܫܐ ܕܗܘ. ܘܡܛܠܗܘܢ ܗܘܝܬ ܠܟܬܒܗ
ܕܡܫܡܫ ܐܢܫܐ ܕܗܘ. ܐܚܪܢܐ ܕܝܢ ܐܦ ܠܟܬܒ ܡܛܠ ܐܢܫܐ ܕܗܘ. ܘܟܕ
ܟܬܒܬ ܐܦܠܐ ܗܠܝܢ ܫܦܝܪ ܠܝ: ܡܢ ܕܘܡܝܐ ܕܟܬܒܐ ܘܡܢܕܥܢܘܬܐ
ܕܦܘܪܫܢܘܬܐ. ܗܘܝܬ ܓܝܪ ܗܠܝܢ ܕܒܡܬܒܥܢܘܬܐ ܕܟܠܠܐ ܐܬܟܠܠܬ.
ܘܫܬܘܠܛܘܬܐ ܡܕܡ ܕܦܪܢܣܝܢ ܐܠܗܐ ܡܛܠܗ ܕܠܘܬܢ
ܬܫܒܘܚܬܐ ܕܟܬܒܐ ܚܠܝܐ ܬܘܒܐ. ܐܢ [p. 44b] ܬܬܟܬܒ ܠܗ ܕܟܬܒܐܝܬ
ܗܠܝܢ ܐܝܟܢܐ. ܠܡܚܝܢ ܕܝܢ ܟܬܒܐ ܗܠܝܢ. ܠܐܠܗܐ ܕܐܟܬܒܐ
ܒܡܘܠܟܢܗ ܐܬܕܟܪܬ. ܕܡܫܝܚܘܬܐ ܗܘܝܘܬܐ ܐܠܗܝܬ. ܘܗܟܢܐ ܠܟܬܒܐ
ܟܬܒܐ. ܡܬܝܕܥܢܐ ܦܘܠܚܢܐ ܕܠܘܬܟ ܗܘܝܬ ܕܝܢ ܒܫܠܡܐ ܕܦܢܝܐ.
ܗܠܝܢ ܟܬܒܐ ܡܠܝܢ ܟܬܒܬ ܠܝ. ܘܐܬܒܣܝܡܬ ܐܝܟ ܕܟܬܒܐ ܕܠܘܬܟ
ܐܝܟ ܕܫܦܝܪ ܐܢܐ. ܒܟܠ ܕܠܘ ܒܬܚܒܠܘܬܐ ܕܪܘܚܐ ܐܬܚܙܝܬ ܡܢ
ܫܘܪܝܐ ܒܫܘܒܚܐ ܕܐܠܗܐ ܕܗܘܐ ܒܛܘܒܐ ܟܕ ܡܛܝܐ ܐܢܐ ܠܟܬܒܐ
ܕܠܘܬܟ ܒܬܪܬܐ ܠܝ. ܕܡܫܪܪܐ ܗܘܝܘ ܠܝ ܟܬܒ ܡܢ ܫܘܪܝܐ ܦܬܓܡܐ
ܩܠܝܠ ܒܚܘܒܬܐ ܕܡܫܡܫܢܐ: ܕܒܐܠܗܐ ܚܝܐ ܕܡܦܪܫܘܬܐ ܟܬܒܐ
ܘܠܐ ܕܡܬܚܘܝܐ ܟܬܒܐ ܟܕ ܚܕܬܐ. ܐܢܫܐ ܕܠܝܫܘܥ ܕܘܟܪܢܐ
ܕܘܟܪܢܗ ܐܘܟܝܬ ܠܡܠܟܐ ܕܐܒܗܬܐ: ܡܠܘܐܐ ܠܟܬܒܐ ܗܘ ܕܟܬܒ.
ܒܟܠܗ ܗܟܝܠ ܐܬܩܕܡܬ ܡܢܟ. ܐܝܟܢ ܕܫܘܠܛܢܐ ܡܢ ܫܘܪܝܐ ܐܬܟܬܒ.
ܫܠܛܢܐ ܐܦ ܗܕܐ ܗܟܢܐ. ܒܟܠ ܗܕܐ ܕܝܢ ܐܦ ܐܢܐ ܡܩܪܒ ܐܢܐ.
ܕܫܠܝܚܘܬܐ ܟܕ ܫܠܝܚܝܢ ܐܬܟܬܒ. ܒܟܠ ܐܬܦܬܚܬ ܡܢ ܡܪܢ ܕܐܬܬܒܥ

ܐܦ ܡܢ ܗܕܐ ܕܡܢ ܐܣܟܝܐ ܝܠܦܬ. ܕܐܦ ܐܠܗܝܢ ܐܬܬܚܝܒ ܗܘܦܐ
ܕܡܕܒܪܢܘܬܗ ܠܥܡܐ. ܗܢܘ ܕܡܬܒܥܐ ܡܢܗ ܕܬܗܘܐ ܘܗܘܐ ܚܝܒ ܒܡܫܠܡܢܘܬܐ
ܚܝܒܐ. ܡܛܠܗܕܐ ܕܐܦ ܗܘ ܦܘܠܘܣ ܫܠܝܚܐ ܐܬܟܠܬ. ܡܢ ܚܝܒܘܬܐ
ܕܡܢ ܫܠܝܡ ܠܚܘܒܐ ܕܕܪܕܪܝܢ. ܟܕ ܗܢܝܐ ܐܢܐ ܝܠܦܬ. ܝܕܥܬ ܐܢܐ
ܕܥܠܬܐ. [p. 45a] ܕܐܬܚܫܒܬ ܕܝܢ ܚܫܝܫܘܬܗ ܕܢܦܫܐ ܐܢܐ ܕܝܕܥܬܐ
ܐܚܪܢ. ܠܘ ܚܘܫܒܐܝܬ ܐܬܚܙܝܬ. ܐܠܐ ܐܢܐ ܐܢܐ ܕܡܫܘܚܬܐ ܐܦ
ܐܠܗܝܢ ܕܝܠܢ: ܡܠܬܐ ܝܠܝܦܐ ܗܝ ܕܠܟܘܢ ܠܚܫܝܫܘܬܐ ܕܟܠܗ
ܫܪܝܐ ܐܬܝܕܥܬܘܢ. ܘܟܕ ܥܠܝܟ ܐܬܥܒܕ ܟܢ. ܘܚܝܒ ܒܐܝܕܐ ܐܠܗܝܢ.
ܘܡܬܕܡܝܐ ܒܣܘܥܪܢܐ ܕܡܢܢ. ܠܗܕܐ ܚܫܝܫܘܬܐ ܕܫܪܝܬܘܢ ܐܦܝܬ ܠܝ
ܒܗܘܦܟܐ ܕܐܬܪܥܝܬܐ ܕܡܫܘܠܡܘܬܐ. ܘ ܕܠܐܬܚܙܐ ܠܐ ܡܫܬܟܚܝܢ. ܒܪܡ
ܟܕ ܐܬܥܒܝܬ ܥܠܝܟ ܠܢܡܘܣܐ ܕܘܡܪܐ. ܘܥܠܝܟ ܠܦܘܩܕܢܐ
ܕܚܫܝܫܘܬ ܐܢܫܐ. ܘܥܠܝܟ ܗܘܝ ܐܦ ܠܡܕܒܪܐ ܕܐܝܠܝܢ ܕܡܢ
ܒܘܡܟܐ ܕܡܕܒܪܢܘܬܐ ܥܐܠܝܢ. ܠܥܠܝܟ ܠܥܡܐ ܕܡܫܝܢܐ ܗܘܝܬ. ܡܛܠܬܗ
ܠܘܩܒܠ ܐܢܫ ܕܡܬܟܫܠ. ܡܢܗ ܒܡܕܡܐ ܘܡܢܗ ܒܟܠܝܬܐ. ܡܢܗ ܕܝܢ
ܐܦ ܠܡܕܒܪܐ ܕܫܠܡܐ. ܗܕܝܐ ܐܢܐ ܘܒܢܐ. ܗܕܝܐ ܐܦ ܦܪܨܘܦܐ.
ܗܕܝܐ ܐܢܐ ܒܫܠܝܐ ܕܥܒܕܝܢ. ܡܚܝܒ ܕܝܢ ܡܢܗ ܒܡܢܬܐ ܐܦ ܠܝ.
ܠܥܡܐ ܗܘ ܕܒܘܠܝܬܐ ܐܢܫ ܕܠܒܫܟܐ ܡܘܟܝܢ. ܕܒܢܡܘܣܐ ܕܝܢ ܐܢܐ
ܕܠܒܫܟܝܢ ܡܘܟܝܢ. ܒܒܥܘܬܐ ܕܝܢ ܕܒܝܬ ܐܠܗܐ ܐܫܟܝܢ. ܒܡܫܬܠܬܐ
ܕܝܢ ܫܢܝܢ ܟܠܗ ܒܟܢܫܐ. ܒܥܡܐ ܕܝܢ ܕܡܫܡܫܢܐ ܕܓܘܐ ܐܬܚܝܒܝܢ
ܠܟܠܗܘܢ. ܒܟܘܪܚܢܐ ܕܝܢ ܕܘܝܐ. ܒܚܫܟܐ ܝܬܝܪܐ ܘܒܫܟܝܢ ܚܕܝܐ.
ܒܥܘܕܪܢܐ ܕܝܢ ܘܬܠܡܝܕܘܬܐ. ܟܠܗ ܚܫܝܫܝܢ ܐܠܘ ܡܫܬܟܚܐ ܗܘܝܬ.
ܥܠܝܟ ܗܘܝܬ ܠܗܘ ܕܡܫܝܢܘܬܐ ܐܢܐ ܕܐܬܚܫܒܘܢ. [p. 45b] ܘܠܐ
ܒܥܘܠ ܠܗܘ ܕܒܥܘܕܪܢܐ ܐܢܫ ܕܠܐܬܘܗܝ. ܘܐܢ ܐܝܟܢܐ ܠܡܬܦܢܝܘ
ܐܠܗܝܢ ܡܢܗ ܟܕ ܡܢܗ ܕܢܦܫܐ. ܐܬܗܘܘ ܠܝ ܐܢܐ ܕܠܟܘܢ ܦܝܐ.
ܘܐܢܘܢ ܕܟܠ ܚܫܝܫܘ ܐܬܟܢܫܘ ܒܥܠܝܢ. ܐܚܪܢܐ ܕܡܕܒܪܢܘܬܗ

ܕܡܪܢ. ܗܘܕܝ ܠܡܫܡܠܝܘܬܗ ܕܝܠܟܝܢ ܕܟܠܝܘܡ. ܐܢܬ ܕܝܢ ܥܠ
ܟܠ ܕܡܬܕܒܪܝܢ ܘܨܠܝ ܚܠܦܝ ܀ ܫܠܡܬ ܀

XL. ÎSHÔ[c]-YAHBH TO MÂR CYRIACUS THE METROPOLITAN.

ܠܡܢܝܚܢܐ ܕܟܠ ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܩܘܪܝܩܘܣ ܐܦܝܣܩܘܦܐ
ܡܝܛܪܘܦܘܠܝܛܐ. ܝܫܘܥܝܗܒ ܕܡܪܢ ܫܠܡ: ܐܢܬ ܗܘ ܠܡܠܟܐ ܐܘ
ܐܒܘܢ ܝܕܥ ܡܢ ܐܣܝܪܐ ܟܘܪܗܐ. ܫܠܝܛ ܓܝܪ ܠܡܠܟܘܬܗ ܕܐܠܗܐ ܟܕ
ܢܦܠܬ. ܐܢܬ ܗܘ ܕܝܢ ܘܠܡܠܟܘܬܗ ܕܐܠܗܐ ܝܕܥ ܡܢ ܚܘܠܝܐ
ܕܡܘܕܥܐ ܐܣܝܪܐ. ܫܠܝܛ ܐܘܟܝܬ ܠܡܫܡܫܢܘܬܗ ܕܐܠܗܐ ܐܦ ܫܠܝܛ
ܗܘܝܐ. ܟܕ ܝܕܥ ܡܢ ܡܬܬܢܝܚܢܐ. ܒܗܢ ܗܟ ܠܚܕ ܗܢܐ ܕܝܢ ܕܡܬܒܥܐ
ܕܡܬܐܡܪܐ. ܗܘܝܢ ܕܟܠܗܘܢ ܡܬܚܙܝܢ ܕܡܫܬܘܕܥܐ ܕܒܫܡܝܐ ܐܠܗܐ.
ܘܕܗܠܝܢ ܕܝܢ ܗܢܐ ܕܝܢ ܕܐܘܝܘܬܐ ܕܗܢܐ ܗܘܝܢ ܕܡܘܕܝܢܗ ܕܐܠܗܐ
ܡܬܚܙܝܢ ܕܐܘܕܝܬ ܕܠܒܢܝܐ ܢܦܝܫܐ. ܐܝܟ ܕܐܦ ܗܟܢܐ ܟܕ ܝܕܥ ܐܢܫ
ܕܡܢ ܗܕܝܐ ܡܬܢܛܪ ܕܢܦܫܗ. ܐܬܬܘܝܘ ܠܐܦܝ ܡܘܕܝܐ ܕܡܬܕܒܪܝܢ
ܐܝܬܝܐ ܕܐܠܗܘܬܐ ܒܗܕܐܘܬܐ ܕܢܦܫܐ ܕܡܬܒܥܘܢܘܬܗ ܕܐܠܗܐ: ܗܘ ܕܡܢ
ܐܠܗܐ ܟܠܗ ܡܠܟܘܢ ܕܝܢ ܡܢ ܟܬܒܐ ܕܩܘܫܬܐ ܚܘܒܐ ܡܬܐܡܪ
ܘܐܬܬܘܗܝ. ܠܐ ܡܕܝܢ ܐܝܬ ܕܢܦܠܐ ܠܗܘܢ ܐܝܟ ܕܒܝܬܐ ܕܐܢܫ [p. 46a]
ܫܠܝܛܐ ܦܓܪܐ. ܘܠܗܘܢ ܕܡܬܩܢܝܢ ܕܢܦܫܐ ܕܒܗܝܢܘܬܗ ܒܓܘ.
ܘܠܡܥܡܘܠ ܡܢ ܚܕ ܡܬܠܐ ܕܝܕܥܐ. ܠܡܥܡܘܠ ܕܝܢ ܚܕ ܐܘܕܝܬܐ
ܕܦܘܪܫܢܐ ܢܦܫܐ. ܠܐܣܘܪܐ ܕܝܢ ܐܝܟܢ ܕܡܢ ܫܘܒܚܐ ܕܫܘܟܠܠܐ
ܟܠܐ ܡܢ ܠܫܝܢܘܬܐ ܕܢܛܪܘܗܝ ܡܬܢܨܚܝܢ. ܠܗܕ ܫܒܪܐ ܕܡܬܐܡܪ
ܢܦܫܐ. ܘܦܘܪܫܐ ܕܐܝܟ ܕܡܘܕܝܢܐ ܐܢܫܘ ܠܢܛܪܘܗܝ ܐܟܕܢܐ:
ܦܪܘܫܐ ܡܬܚܫܒܢܐ ܕܡܬܕܒܪܝܢ ܚܕ ܐܢܫܘܬܐ. ܗܢܐ ܕܗܘܝܐ ܡܢ
ܣܘܟܐ ܡܬܚܫܒܐ ܕܡܬܢܨܚܐ ܦܘܪܫܐ ܐܠܗܐ ܕܒܗܘܢܐ. ܘܟܕ ܠܗ ܫܘܪܐ
ܗܘܠܐ ܕܐܣܝܪܐ ܐܢܫܝܢ ܕܝܕܥܐ ܒܡܬܝܕܥ ܕܝܕܘܢ. ܐܢܫܘ ܕܝܕܥܘܢ

ܡܛܠ ܕܡܢ ܠܥܠ ܫܘܬܦܘܬܐ ܕܟܝܢܝܘܬܗܝܢ ܝܗܒ ܐܒܗܘܬܗ ܢܬܝܕܥ ܐܦ ܕܝܢ
ܕܐܠܗܐ ܚܘܝܢ. ܒܢܝܐ ܘܒܢܬܐ ܕܐܒܗܘܬܗ. ܐܢܫܐ ܕܝܢ ܕܡܠܟ
ܘܕܝܠܗ. ܗܠܝܢ ܕܒܢܝܢܐ ܡܕܝܢܬܐ ܕܡܫܡܫܢܘܬܐ. ܟܝܬ ܕܡܠܟ ܡܫܒܚܐ
ܐܢܘܢ. ܘܥܡܗܘܢ ܕܩܕܝܫܘܬܗ ܕܢܦܫܐ ܡܕܒܪܢܐ. ܘܡܬܬܕܝܢ ܬܡܝܡܘܬܗ
ܥܠ ܡܢܐ ܕܝܢ ܕܕܝܢ ܡܢ ܐܢܫ ܗܘ ܕܐܘܠ ܠܘܩܒܠ ܐܬܘܪ.
ܘܒܢܝ ܩܝܡܬܐ. ܥܒܝܕ ܠܗܘܢ. ܒܕܡ ܟܕ ܠܐܪܐ ܕܡܕܝܢܬܐ.
ܗܝ ܕܗܘܐ ܡܢ ܒܥܠܘܬܐ ܕܐܒܗܘܬܐ ܡܬܦܪܫܐ. ܡܘܦܐ ܐܝܟ ܕܬܫܥܝܬܐ
ܬܚܝܢ. ܗܢܘ ܕܝܢ ܠܟܠܗܘܢ ܐܬܩܢܐ ܡܟܝܠ [p. 46b] ܕܡܫܠܡܐ
ܘܡܢܝܚܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܟܘܢ ܐܚܕ ܘܩܕܡ ܩܛܝܠ ܘܗܘ
ܗܘܐ ܘܟܕ ܬܚܘܝ ܫܘܢܝ: ܠܡܕܝܢܬܐ ܕܡܠܟܘܬܐ ܘܐܬܪܘܬܗ
ܦܛܪܝܪܟܐ: ܡܢ ܟܬܒܐ ܩܕܝܫܐ ܬܒܥ. ܗܘ ܕܒܥܘܬܐ ܕܡܬܪܬܗ ܐܦ
ܦܘܩܕܢܐ ܕܡܫܝܚܐ ܠܡܬܒܥܘ. ܘܗܠܝܢ ܕܗܘܝܢ ܐܝܟ ܕܐܡܪܬ.
ܠܒܢܝ ܐܢܘܢ ܕܥܒܕ ܠܚܝܐ. ܫܡܗ ܗܘܐ ܐܦܐ ܕܩܘܡܬܗܘܢ ܥܠ
ܡܫܝܚܐ ܕܐܠܗܐ. ܐܝܟ ܡܫܘܕܥܢܐ ܡܠܘܐ ܐܢܫܘܬܐ. ܘܥܠ
ܕܗܘ ܢܗܘܐ ܠܗܘܢ ܫܘܬܦܐ ܕܘܒܪܐ. ܘܟܕ ܠܐ ܐܠܗܐ ܫܒܪܗܘܢ
ܒܦܪܫܘܬܐ ܕܡܘܬܒܐ. ܐܘܝܠܘ ܒܘܟܪܘܬܗ ܢܦܩܬܐ ܘܐܬܬܟܝܠܘ.
ܘܟܕ ܫܒܪܐ ܐܬܟܠܘ ܒܐܡܗ ܕܡܕܒܪ ܗܘ ܗܘܐ ܕܐܬܟܠܘ: ܕܠܝ
ܡܛܠ ܣܘܓܐܗ ܣܘܥܪܢܐ ܕܐܒܗܘܬܐ ܕܐܠܗܐ ܡܬܬܩܢܐ ܕܗܕܐ
ܐܫܬܪܪܘ. ܘܐܦܝܣ ܠܐܒܗܘܬܐ ܐܦܣܘܣ ܒܡܫܘܚܬܐ ܫܠܝܛܬܐ.
ܡܢܗܘܢ ܗܢ ܒܡܬܐܬܝܢܐ ܕܐܠܗܐ. ܘܠܗܘܢ ܕܝܢ ܕܐܠܦܐ ܕܦܪܨ.
ܘܟܕ ܐܘܕܝܬ ܡܢ ܐܢܫܐ ܕܬܪܥܝܬܐ. ܘܐܬܬܟܠܬ ܥܠ ܗܝܡܢܘܬܐ
ܕܐܒܗܘܬܐ ܕܐܠܗܐ. ܫܘܝܬ ܠܐܫܬܡܥܬܗ ܕܫܘܟܢܐ ܒܐܬܪܐ
ܕܒܢܝܐ. ܕܐܦܝܣ ܠܐܒܗܘܬܐ ܐܝܟ ܕܡܫܟܚܢܐ. ܠܘ ܕܝܢ ܐܝܟ ܕܘܟܬ.
ܘܟܬ ܗܘܐ ܟܕ ܕܐܢܐ ܒܣܘܡ ܐܢܫܘܬ ܒܕܡܝܢ ܥܠ ܐܦܝ ܗܕܐ.
[p. 47a] ܘܡܠܟܐ ܕܬܪܥܐ ܗܘܐ ܫܘܒܚܐ ܠܡܫܝܚܐ. ܠܐ ܕܝܢ ܡܫܟܚܢܐ

ܐܝܟ ܕܟܬܝܒ ܒܟܠܗ. ܡܬܚܫܒܢܐ ܕܝܢ ܒܠܚܘܕ ܕܐܬܪܘܬܐ ܕܬܫܒܘܚܬܐ ܠܝ ܐܝܟ
ܕܘܟܝܐ ܡܟܝܢ. ܡܛܠ ܗܢܐ ܕܢܦܩ ܠܗܘܢ ܐܘ ܕܝܠܗܘܢ ܡܢܗܘܢ ܟܢܫܐ
ܐܢܐ ܡܢܟܘܢ. ܘܡܫܠܡ ܐܢܐ ܕܝܢܐ ܒܐܬܪܘܬܐ ܕܝܠܟܘܢ. ܘܐܢܫ ܐܦ
ܠܒܢܝ ܩܪܝܒܘܬܗܘܢ ܕܠܐ ܢܦܩ ܡܢ ܢܦܫܗ ܒܗܕܐ. ܘܠܐ ܠܡܦܩ ܡܬܓܘܫܢ
ܒܗܕܐ. ܐܝܟܢܐ ܕܟܠ ܒܠܐ ܡܦܩܢܐ ܘܡܥܒܕܢܐ. ܘܠܒܢܝ ܐܢܫܘܬܐ
ܡܢܗܘܢ ܗܘ ܡܢ ܒܗܘ ܠܒܢܝ ܐܠܗܘܬܐ. ܘܡܢܐ ܐܝܬ ܠܝ ܠܡܗܘܐ
ܡܢ ܕܝܠܝ. ܘܐܢ ܡܢ ܡܢܗܘܢ ܐܠܗܘܬܐ ܐܝܬ ܒܓܢܒܐ ܐܝܟ ܡܠܬܐ ܕܪܘܚ
ܐܘܡܬܐ. ܐܘܟܝܬ ܠܒܢܝܬܐ ܐܢܫܘܬܐ ܡܬܕܡܟܪܝܢ ܗܘܝܢ ܠܟܘܢ. ܦܓܥܬ
ܗܘ ܠܡܐܡܪ ܒܬܪܥܝܬܗܘܢ ܐܝܟ ܕܗܕܐ ܢܦܫܐ. ܐܢܫܘܬ ܒܗ ܕܐܬܪܘܬܐ
ܡܢܗܪܬܐ ܡܢ ܐܬܪܘܬܐ ܕܝܠܗܘܢ ܡܢ ܫܠܡܘܬܐ ܕܐܝܟ ܗܕܐ. ܕܗܝ
ܠܗ ܐܢܫܐ ܕܡܬܚܪܪܘܬܐ ܗܢܐ ܦܪܘܫܘܬܐ. ܘܠܐ ܘܠܐ
ܕܒܗܘܢ ܒܢܝܬܐ ܢܬܒܥܘܢ. ܦܓܥܘ ܥܠܝܗ ܕܫܘܟܢܐ ܡܢ ܟܠ
ܕܗܘ. ܘܕܐܬܚܙܝܘ ܫܠܡܘܬܐ ܒܗܕܐ ܒܠܚܘܕ ܕܠܐ ܡܬܚܪܪܐ
ܠܦܪܘܫܘܬܐ ܫܠܡܘܬܐ ܕܢܦܫܗ. ܡܟܝܠ ܕܝܢ ܡܬܝܕܥܐ ܥܡ ܠܘܬܗ ܒܘܚܢܢܐ
ܡܬܚܪܪܐ. ܐܦܠܐ ܕܝܢ ܠܗܘܢܝܗ ܕܐܬܪܘܬܐ ܡܚܪܪܐ ܡܘܗܒܬܐ.
ܡܘܗܒܬܐ ܕܝܢ ܡܬܝܕܥܐ ܥܡ ܠܡܫܩܠ ܫܡܘܬܐ ܡܦܩܐ ܐܬܪܘܬܐ. ܗܘܝ
ܕܝܢ ܐܦ ܐܢܬ ܠܢܦܫܟ ܠܐܝܠܝܢ ܕܢܫܘܬܗܘܢ. ܕܢܦܩܘܢ ܢܗܘܘܢ
ܠܝ ܬܢܢܐ. ܘܡܬܚܪܪܘ ܠܒܢܝܐ ܕܢܗܘܘܢ. ܒܘܚܢܐ ܕܬܘܠܡܕܐ [p. 47b]
ܢܬܒܥܘܢ. ܘܐܢ ܡܢ ܠܗ ܟܠ ܢܦܩ ܗܕܐ. ܢܠܐ ܠܐ ܡܫܡܫܘܬܗ
ܕܐܡܪܗ ܕܦܪܘܫܘܬܐ ܬܬܝܗܒ ܢܠܘܬܐ ܠܟܠ ܫܠܡܘܬܐ: ܐܢܫܐ ܗܢܐ
ܕܝܘܡܐ ܡܢ ܗܠܝܢ ܬܬܗܦܟ. ܘܐܝܟܢܐ ܡܬܚܫܒܝܢ ܕܢܦܫܗ. ܟܠ ܗܕܐ.
ܠܢܡܘܣܐ ܫܠܝܛܐ ܘܠܡܕܝܢܬܐ ܡܬܡܕܒܪܢܘܬܐ. ܕܒܗܘܢ ܗܘܕܝܘܬܐ
ܕܒܗܘܢܝܬܐ ܕܟܢܫܐ: ܒܠܥܕܝܐ ܫܠܝܛܐ ܡܬܚܫܒܐ. ܢܗܐ ܕܝܢ ܐܦ ܗܕܐ
ܐܡܪܬܐ. ܕܐܦܢ ܠܗ ܗܢܘܢ ܐܢܫܘܗܝ ܟܢܫܐ ܗܢܐ ܒܡܗܝܡܢܘܬܐ ܢܦܫܐ
ܕܡܢ ܟܠ ܡܕܡܥܡܘܗܝ ܡܬܡܠܟ. ܢܠܐ ܐܢܫܬܐ ܗܘ ܠܢܠܗܐ

ܐܝܬܘܗܝ. ܘܡܦܩܕ ܠܥܕ̈ܬܐ ܡܬܡܕܒܪ ܘܗܘܐ ܒܠܗ ܒܕܘܪ̈ܐ ܕܡܢ
ܥܠ ܐܒܗ̈ܘܗܝ ܒܫܠܝܛܐ ܡܬܐܡܪ. ܘܠܐ ܒܡܕܒܪ ܡܫܠܛܢܐ ܠܥܕ̈ܬܐ
ܕܥܠܝܢܘܬܐ ܕܐܝܟ ܗܕܐ. ܟܕ ܠܫܘܡܪܐ ܠܥܕ̈ܬܐ ܠܐ ܫܠܝܛܐ. ܐܦܠܐ
ܐܝܟ ܡܕܒܪܢܐ ܕܦܟܝܗܬܐ ܗܘ ܠܥܕ̈ܬܐ ܕܠܗܘܢ ܕܐܝܟ ܗܠܝܢ ܠܡܫܒܩ
ܡܕܡ ܕܒܝܬܗ. ܠܐܝܕܐ ܕܒܝܬܝܐ ܫܠܝܚ̈ܐ ܒܪܡܫ ܫܒܠܐ ܫܘܬܦܘܬܐ
ܕܫܡܫܘܬܗ. ܘܐܢ ܐܡܪ ܠܘ ܕܐܝܠܝܢ ܕܐܝܟ ܗܠܝܢ. ܐܠܐ ܒܕܘܟܪܢܐ
ܕܐܡܪܬ ܐܝܠܝܢ ܕܒܥܠܝܢ ܒܫܝܢܐ. ܫܪܟܐ ܠܐ ܫܠܡܘܬܐ ܕܐܒܗܘܬܗ
ܘܟܠܝܐ ܠܡܬܩܢܘܬܐ ܗܕܐ. ܘܡܛܠ ܡܢܗ ܐܫܬܘܕܝ ܡܢ ܦܘܩܕܢܗ.
ܡܛܠ ܕܝܢ ܡܫܒܚ ܕܐܡܪ ܕܘܟܝ ܐܢܐ ܠܟܝ. ܘܐܬܕܟܝܬ ܡܢ ܚܛܗ̈ܐ.
ܐܘ ܠܡܛܠ ܠܐ ܡܫܬܦܪܐ ܠܫܠܝܚܘܬܗ ܐܦ̈ܝܗܘܢ ܒܝܫܐ ܐܬܪܘܬܐ
ܕܚܛܗ̈ܘܗܝ. ܐܢܐ ܕܝܢ ܡܫܡܠܝܐܝܬ ܕܐܬ ܐܢܐ [p. 48a] ܥܠ ܢܦܫܝ:
ܕܠܐ ܫܦܝܪ ܐܢܐ ܠܐ ܠܡܫܬܩܐ ܘܠܐ ܠܡܪܟܢܘ. ܘܠܐ ܡܬܚܘܒ ܢܦܫܝ
ܕܫܠܝܛܐ ܐܢܬܝ: ܘܐܬܬܩܒܠܬ ܠܡܬܩܢܘ ܕܡܕܡ. ܘܡܢ ܟܕܘ ܕܝܢ ܐܦ
ܕܠܐ ܫܦܝܪ ܐܢܐ ܠܚܘܫܒܐ ܕܠܐܗܐ. ܡܘܕܐ ܐܢܐ ܥܠ ܢܦܫܝ. ܘܩܘܡܐ ܐܢܐ
ܒܥܕܬܐ ܘܡܫܬܦܠܐ ܕܝܠܢܐ. ܒܫܡ ܗܠܝܢ ܡܢ ܫܠܝܚܘܬܗ ܕܐܠܗܐ
ܡܬܬܚܝܡ ܐܢܐ. ܒܫܡ ܕܝܢ ܐܦ ܫܘܒܚܗ ܕܐܠܗܐ ܒܥܕܬܐ ܫܘܬܦܘܬܐ
ܫܘܪܝ ܒܝ. ܒܫܡ ܐܦܠܐ ܐܢܫܐ ܡܬܬܪ̈ܐ ܐܦܠܐ ܗܠܝܢ ܕܠܐܗ̈ܐ ܬܫܒܘܚܬܐ
ܠܥܠܝܡܘܬܗ. ܡܛܠ ܐܝܟ ܕܐܡܪ ܥܠ ܡܕܡܐ ܕܫܦܝܪܐ. ܠܡܬܚܬܝ
ܒܥܘܡܪܐ ܕܫܘܚܠܦܐ ܡܢ ܗܠܝܢ ܕܝܠܝ. ܘܗܕܐ ܠܟܠܝ ܐܝܟ ܠܡܫܬܐ ܢܦܫ
ܬܒܥܐ ܘܠܘܬ ܫܘܒܚܗ ܕܐܠܗܐ. ܘܗܟܢܐ ܐܢܐ ܐܘ ܐܢܬܘܢ ܡܬܟܠܝܢ.
ܕܟܕ ܠܥܕܬܟܘܢ ܡܢ ܗܠܝܢ ܡܫܒܚ ܐܢܐ ܠܡܫܬܒܩ. ܐܦ ܐܡܪ ܡܢ
ܐܢܫܝܢ ܕܡܬܬܢܟܦܝܢ ܒܠܫܢܗܘܢ. ܡܬܬܚܝܒܝܢ ܐܢܐ ܠܡܬܦܢܝܘ. ܠܐ ܡܕܡ
ܦܫܝܩܐ ܐܦܠܐ ܡܘܬܪܐ: ܕܡܢ ܒܝܫܘܬܐ ܕܦܫܝܩܐ ܠܗ ܡܫܬܟܚܝܢ
ܕܬܘܒܠܐ ܢܟܬܐ ܫܘܒܚܐ. ܡܫܬܟܚܐ ܐܝܟ ܢܒܝܐ ܠܐ. ܘܐܬܒܪܟܬ
ܡܢ ܠܒܝܐ ܡܫܬܒܚܝܢ. ܘܡܢܝܢܐ ܒܫܡܐ ܘܐܦܐ ܡܬܒܢܝܢ ܠܗ ܠܫܘܒܚܐ.

ܗܢܘ ܕܝܢ ܣܘܟܠܐ. ܘܡܬܪܥܝܢ ܐܦ ܠܝ ܐܦ ܠܟ ܐܦ ܠܟܠܗ ܐܚܘܬܐ
ܕܓܠܐ. ܟܕ ܕܝܢ ܐܦ ܠܟܕ ܡܢ ܫܘܫܬܐ ܕܝܕܥܬܐ ܡܬܦܪܫܐ ܡܬܚܘܒܠܐ.
ܘܡܛܠ ܡܬܬܚܝܢ ܕܝܢ. ܐܘ ܡܛܠ ܠܐ ܡܬܬܣܝܡ ܠܡܬܦܬܚ ܬܘܢܐ ܒܟܠܗܘܢ.
ܐܚܝܢ ܕܐܝܟ ܠܗ ܚܐܪܘܬܐ [p. 48b] ܕܡܬܚܬܘܡܐ ܡܢ ܝܘܒܠܐ. ܐܝܟ
ܐܟܢ ܡܬܟܢܫ ܟܡܢܐ ܒܬܚܘܡܝܢ: ܘܡܛܠ ܒܚܐܪܘܬܐ ܕܐܪܥܬܐ ܦܝܫܐ
ܕܝܠܝܕܘܬܗ. ܘܦܪܘܩܢ ܒܝܚܝܕܐ ܕܝܬܝܪܘܬܗ ܟܘܡܪܐ ܡܝܬܪܐ ܠܟܘܡܪܐ
ܕܩܝܡ. ܘܐܢܫ ܕܝܠܗ ܕܝܕܥܝܢ ܒܐܝܠܝܢ ܕܦܝܫܬܐ. ܘܟܘܠܗ ܠܓܘܪܐ
ܘܒܗܘܢܐ ܒܩܘܡܐ ܕܡܬܝܕܥ. ܘܩܕܡ ܐܦ ܠܝܠܝܕܘܬܗ ܟܘܡܪܐ
ܕܡܬܦܬܟܪܘܬܐ ܕܦܝܫܢ: ܕܟܠܝ ܐܦ ܒܐܢܫܝܢ ܕܒܬܚܘܡܝ ܠܡܬܚܙܝܐ.
ܢܬܬܟܠ ܥܠ ܦܪܘܫܘܬܐ ܕܗܘܐ ܘܡܬܗܡܢܘܬܗ ܢܬܩܒܠ. ܘܟܕ ܥܦܝܐ
ܢܦܪܘܫ ܒܟܘܪܗܢܗ ܕܐܠܗܐ. ܐܦ ܠܐܢܫܝܢ ܢܥܕܪ ܡܢ ܐܘܪܚܘܬܗ.
ܐܦ ܐܝܩܪܐ ܕܐܘܪܚܘܬܗ ܢܫܬܐ ܒܐܢܫܝܢ. ܘܩܝܡ ܫܠܝܐ ܕܒܬܚܝܬܝܢ
ܒܗ ܒܗܘܢܐ ܕܩܝܡ. ܗܘ ܓܝܪ ܕܠܐܬܪܘܬܢ ܢܩܪܘܢ ܕܡܟܝܢ. ܕܐܬܪܘܬܢ
ܘܒܢܝܢ ܢܬܗܪܢܝܢ ܡܘܦܐ. ܡܬܟܝܢ ܗܘ ܡܢ ܟܠ ܦܪܘܫ ܕܟܠܐ ܒܫܠܐ
ܒܝܕܥܬܐ ܡܬܢܝܚܬܐ ܗܕܝܐ ܘܒܗܘܢܐ ܘܡܫܬܘܕܥܐ ܒܚܝܠܘܬܗ ܕܐܠܗܐ
ܘܒܡܘܕܥܐ ܕܐܘܪܚܘܬܐ. ܐܝܟܢܐ ܕܠܝ ܒܗ ܢܫܬܐ ܐܝܩܪܐ. ܘܠܟܕܝܬܗ
ܕܐܠܗܐ ܒܡܘܕܥܐ ܕܫܪܝܪ. ܘܠܝܠܝܕܘܬܗ ܘܠܐܝܟܢ ܕܠܐܚܝܕܬܐ
ܡܬܬܚܝܢ. ܢܬܚܙܐ ܫܠܡܐ ܕܩܘܫܬܐ ܠܟܘܠܚܢܗ ܕܐܠܗܐ. ܕܗܘ
ܒܚܝܠܗ ܒܪܚܡܝܗ ܐܝܩܪܐ ܕܐܘܪܚܘܬܐ ܒܝܕܥܬܗ ܟܠܗܘܢ ܡܫܡܠܝܐ
ܕܢܛܪܝܢ ܐܡܝܢ: ܫܠܡܟ ✣

XLI. ÎSHÔ'-YAHBH TO THE HONOURABLE MÂR YAZDANNAN.

ܠܡܗܝܡܢܐ ܕܫܘܒܚܐ ܘܕܝܩܝܪܐ [p. 49a] ܩܠܝܠ ܡܢ ܐܫܘܥܝܗܒ
ܕܦܪܝܫ ܠܗ. ܟܬܒ ܡܬܩܪܐ ܘܒܚܝܠܐ ܡܕܡ ܢܘܕܥܢ. ܕܡܚܝܡܢܐ ܒܡܟܢ
ܫܠܡ. ܕܟܠܐ ܡܢ ܚܫܝܟܘܬܗ ܕܥܠܡܐ. ܐܦܠܐ ܗܘܐ ܡܢ ܡܬܗܘܟܢܘܬܐ

ܕܫܘܒܗܪܐ ܕܒܠܝܘܗܝ. ܐܬܒܩܝ ܡܢ ܗܕܐ ܠܬܪܝܨܘܬܗ ܐܘܟܝܬ
ܠܪܥܘܬܗ. ܠܡܫܠܡܘ ܕܢܬܪܥܐ ܐܦ ܥܠ ܗܘܪܢܐ ܕܠܝܘܬ ܕܡܬܚܒܠܢܘܬܐ
ܗܝ ܕܥܘܠܒܢܐ ܕܘܒܪܐ. ܐܠܐ ܗܝ ܡܢ ܕܒܪܘ ܐܦ ܠܝ ܐܦ ܠܟ. ܐܦ
ܠܐܝܠܝܢ ܕܒܟܠ ܗܕܐ ܕܡܬܒܠ ܠܗܘܢ. ܘܟܕ ܠܝ ܡܢ ܕܢܚܙܐ ܕܐܝܟ ܗܘܐ
ܡܬܚܪܐ ܐܢܐ ܡܛܠ ܢܨܠܘܬܐ ܕܒܠܠܝܐ. ܐܠܐ ܠܝܩܘܪ ܗܘܝܬ ܫܘܒܚܐ
ܕܡܩܦܠ ܒܪܘܚܐ ܡܪܝܡܐ ܐܢܐ. ܘܟܕ ܗܘܐ ܐܝܟ ܕܡܢ ܐܬܚܙܝ ܕܥܘܠܒܢܐ
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ܘܠܡܘܥܐ ܕܒܠܝܘ ܕܒܪܗ ܕܡܪܝܐ. ܕܐܦ ܐܢܐ ܚܠܦܐ ܕܚܘܣܘܬܐ
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ܐܬܬܫܝܡ. ܘܐܝܟܢ ܕܦܘܩܐ ܘܒܥܘܝܐ ܘܫܠܡܘܬܐ ܕܚܘܒܪܐ
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ܐܬܢܛܪܬ. ܗܕܐ ܕܝܢ [p. 49b] ܟܕ ܡܢ ܫܘܬܦܘܬܐ ܕܥܒܕܝܢ. ܘܡܢ
ܬܪܝܨܘܬܐ ܘܫܒܚܐ ܕܥܘܩܠܬܐ ܡܬܝܒܠܐ. ܘܡܢ ܐܘܠܨܢܐ ܕܟܠܗ ܕܠܥܠܡܐ
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[p. 50*a*] ܡܕܝܢܬܐ ܠܡܫܡܠܝܘ ܡܬܥܒܕܐ. ܗܘ ܕܡܘܕܐ ܠܬܘܕܝܬܐ ܕܐܠܗܐ.
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ܘܕܠܗܘܢ ܕܕܐܝܟ ܗܠܝܢ ܕܐܬܓܠܝܬ ܐܝܟܘܬ : ܠܗ ܡܟܘܣܝܬܐ ܐܬܚܙܝܬ
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ܕܡܪܢ. ܠܡܫܒܚ ܒܫܘܡܠܝ ܕܐܢܫܐ. ܐܝܟ ܕܐܝܬܘܗܝ ܡܫܡܠܝܐ ܕܠܘܬܗ
ܕܡܪܢ. ܘܠܐ ܢܗܘܐ ܠܬܘܕܝܬܐ ܕܟܠܢܐ ܒܘܣܡܐ ܕܡܬܬܒܪܟܘܬܟ.
ܘܢܬܬܫܝܡ ܒܗ ܒܟܠܗܘܢ ܒܘܪܐ ܡܫܡܫܢܐ ܡܫܝܚܘܬܗܘܢ ܕܡܬܟܠܢܘܬܐ.
[p. 50*b*] ܐܢܫ ܐܢܫ. ܐܢܫ ܕܚܫܒ ܒܡܫܝܚܐ. ܘܢܬܦܩ ܠܗ ܬܐܪܬܐ.
ܒܫܪܐ ܢܦܫܬܐ. ܘܚܘܪ ܦܠܛ ܒܡܘܪܒ. ܘܢܫܬܠܛ ܦܠܛ ܒܪܘܚܐ.
ܘܬܘܦܣܐ ܠܡܫܬܪܝܬܐ. ܐܝܟ ܕܒܦܠܓܘܬ ܢܗܘܐ ܠܟ ܗܘ. ܒܬܫܘܝܬܐ

ܘܡܥܕܪܢܘܬܗ ܕܐܠܗܐ. ܒܗܘܢ ܕܒܢ̈ܝܢܐ ܚܘܒ ܐܠܗܐ. ܘܡܫܡܫܢܘܬܗ ܕܕܘܒܪܗ
ܠܐ ܫܒܝܩ ܠܡܢܐ. ܡܬܚܫܒܝܢ ܕܫܠܝܐ ܒܠܒܘܬܐ. ܐܠܗܐ ܕܒܝܬܗ
ܘܟܠܗܘܢ ܕܬܘܕܝܬܐ ܕܟܠܗ ܒܗܝܢ ܕܐܬܝ ܐܢܫ̈ܐ. ܕܪܘܚܐ ܕܡܫܡܫܢܘܬܗ
ܕܐܠܗܐ. ܘܠܡܢܐ ܠܐ ܡܬܚܫܒ ܦܘܪܩܢ ܕܟܠܗܘܢ. ܕܒܥܘܕܪܢܐ
ܡܫܡܫܢܘܬܐ ܕܡܥܕܪܢܘܬܗ ܕܡܪܢ. ܘܠܡܢܐ ܠܐ ܡܬܚܫܒ ܒܥܘܡܪܐ
ܕܟܠܝܘܡ. ܕܫܠܡܘܬܐ ܕܡܫܡܫܢܘܬܗ ܕܡܪܝܐ. ܘܕܐܬܐ ܡܫܬܠܡܐ
ܐܡܪ. ܘܠܡܢܐ ܠܗ ܟܝ ܘܡܬܚܫܒ ܡܬܕܟܪܝܢ ܘܡܬܒܥܝܢ ܒܟܠ ܐܬܪ.
ܒܠܚܘܕ ܐܢܫܝܢ ܕܡܫܡܫܝܢ ܥܠ ܡܕܒܪܢܐ ܘܡܚܘܝܢ ܒܫܠܝܐ. ܕܐܝܟ
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ܒܫܠܝܐ ܘܡܫܡܫܢܘܬܗ ܕܡܪܢ: ܠܟܢܘܫܝܐ ܕܡܫܡܫܢܐ ܗܘ ܕܐܝܟܐ ܡܕܡ
ܕܒܝܬܗ ܘܕܐܝܬܘܗܝ ܘܕܐܬܩܪܝ ܐܢܫܝܢ. ܘܡܢ ܡܕܡ ܕܟܠܗ ܥܒܘܕܘܬܐ.
ܡܛܠ ܕܝܢ ܠܐ ܐܝܬ ܐܦ. ܡܢܐ. ܟܕ ܫܒܝܩ ܡܛܠ ܐܘ ܐܢܫ. ܐܬܬܥܝܪ
ܠܥܒܘܕܘܬܗ ܕܡܪܢ. ܐܬܬܥܝܪ ܠܐܘܠܨܢܐ ܡܫܡܫܢ ܠܡܘܬܐ. ܗܢܘܢ
ܕܦܪܝܢ ܫܒܝܠܝܢ [p. 51 a] ܡܢ ܥܘܡܩܐ ܕܦܘܫܩ ܫܒܝܩܐ ܠܢܝܚܐ ܕܟܠܐ
ܫܒܩ ܦܬܘ ܠܝ. ܐܬܬܥܝܪ ܠܟܠ ܦܘܪܥܢܘܬܐ ܕܐܢܫܐ. ܕܠܐܢܫܝܢ ܘܥܘܡܪ
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ܘܟܕ ܐܝܬ ܚܫܒܐ ܕܫܠܝܐ. ܘܕܫܒܝܩܘܬܐ ܚܙܐ ܐܝܟܐ ܕܥܡܢ. ܘܡܢ ܗܟܢܐ
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ܐܬܐܝܕ ܒܟܠܐ ܕܡܬܥܒܕܢܘܬܐ. ܘܠܒܝܬܐ ܒܐܠܗܒܬܐ ܐܝܬܘܗܝ ܗܘܐ.
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ܡܢ ܒܟܠܗ ܢܫܬܘܕܥ. ܘܐܢ ܗܘ ܠܐ ܕܝܢܐ ܬܐܘܪܬܐ ܫܪܝܪ ܐܠܗܐ
ܒܝܕܐ ܕܡܬܦܪܢܣܐ ܐܢܐ ܡܢ ܕܗܘܢܗܘܢ. ܠܡܢܐ ܡܕܝܢ ܥܠܘ ܐܢܐ ܥܠ
ܗܘܢܐ. ܐܘܚܕܬ ܠܡܢܐ ܟܬܒܐ ܐܢܐ ܒܬܘܕܝܬܐ ܕܫܘܥܝܝ. ܐܘܟܝܬ
ܠܡܢܐ ܡܬܚܫܒ ܐܢܐ ܠܡܫܒܚ ܡܬܬܪܝܨܝܢ. ܫܦܝܪ ܐܢܐ ܕܠܗܘܢ
ܡܣܬܟܠ ܐܢܐ ܒܗܘܢܐ. ܬܠܡܝܕܐ ܗܘ ܟܕ ܕܠܐܝܟܐ ܬܪܝܢ ܫܘܠܛܢܐ.
ܘܝܕܝܥ ܐܦܠܐ ܗܘ ܗܘܢܐ. ܐܠܐ ܒܬܐܘܪܬܐ ܕܐܝܟ ܡܦܪܫܘܬܐ
ܕܡܬܒܥܝܐ [p. 52 a] ܒܡܫܡܫܢܐ ܕܠܐ ܕܠܐܡܬܒܥܝܢܘܬܐ. ܟܕ ܐܢܐ
ܒܥܕ ܘܡܘܗܝܢܐ ܐܢܐ. ܘܟܐܢܐ ܘܡܦܝܣ ܐܢܐ ܥܠ ܢܡܘܣܐ
ܡܫܝܚܝܐ ܕܒܘܪܟܬܐ ܕܕܝܫܡܫܘܬܐ. ܘܥܠ ܕܗܘܝܐ ܡܥܒܕܐ ܕܐܬܒܥܝ
ܠܗܘܢ: ܕܝܢ ܡܫܝܚܐ. ܕܥܠ ܨܠܘܬܐ ܫܠܝܚܘܬܐ ܕܩܕܝܫܐ ܫܡܝܐ
ܐܢܐ. ܐܢ ܫܘܐ ܘܠܗܘ ܗܘܐ ܡܦܘܠܘܬܐ ܡܬܥܒܕܐ. ܗܘ ܕܠܐ ܝܬܝܪ

[illegible] [p. 52b] [illegible]

XLII. ÎSHÔ‘-YAHBH TO MÂR GABRIEL THE BISHOP.

[illegible]

ܕܢܬܒܪܘܢ ܠܡܫܡܫܢܘܬܐ ܐܘ ܐܒܘܗܝ: ܐܝܟܢܐ ܕܒܟܠ ܥܕܢ ܠܒܢܝܢܐ ܕܝܕܥܬܐ
ܡܦܩ. ܘܡܬܪܬܐ ܡܢܟܠܢܝܬܐ ܡܫܬܥܐ ܡܢܗܘܢ ܠܐܪܒܥܐ ܒܢ̈ܝܐ ܕܒܟܠܗܘܢ
ܕܝܢܐ. ܡܦܩܘ ܐܢܐ ܗܘ ܡܢ ܟܕܘ. ܐܝܟ ܕܒܟܠ ܐܝܟܢܐ ܕܠܒܠܥܕ
ܟܠܗ. ܕܐܝܟܢܐ ܕܝܢ ܐܢܬܘܢ ܕܠܥܠܡܥܝܢܗ ܘܠܕܘܒܪܗ ܕܫܠܡܘܬܐ ܡܫܬܥܝܢ.
ܐܝܟ ܕܡܢ ܕܫܘܬܦܐ ܡܘܦܬܐ ܕܐܪܥܐ ܡܬܬܪܥܝܢ ܘܡܬܬܚܝܠܝܢ. ܘܟܕܦܝܢ
[p. 53a] ܕܢܟܠ ܠܡܦܩܘ ܠܒܢܝܢܫܐ ܚܠܝܬܐ. ܕܗܠܝܢ ܟܠܗܘܢ ܐܝܟ ܠܝ
ܠܡܫܡܫܘ ܘܠܡܬܕܒܪܘ ܐܝܟܢ ܕܐܢܫ ܡܠܬܗ ܕܐܠܗܐ ܕܝܠܗ ܥܒܕܐ.
ܕܐܢܬ ܒܡܕܒܪܐ ܘܟܢܫܗ ܫܡܗܘܢ ܕܝܢܕܥܝܢ ܐܝܟ ܕܐܡܪܬ. ܡܬܟܬܒ ܐܢܘܢ
ܦܓܪܐ ܠܒܢܘܢܐ. ܡܬܟܠܢܫܐ ܠܡܫܪܬܐ. ܕܥܠܬܐ ܕܒܘܢܫܡܗܘܢ
ܕܒܥܝܢܐ. ܐܝܟ ܕܡܢ ܕܘܟܬܐ ܫܒܝܢܐ ܣܘܓܐ ܡܢܗ ܐܠܗܐ ܕܬܬܒܪܘ
ܠܐܘܣܦܐ. ܕܒܠܥܕ ܘܗܝܕܝܢ ܕܢܬܗܘܢ ܠܟܘܢ ܡܦܩܢܘܬܐ ܕܢܝܫܗ
ܢܬܚܘܝ ܠܡܫܡܫܘ. ܡܬܚܝܠ ܗܟܝܠ ܟܠ ܫܠܡܬܐ ܐܘ ܐܒܘܗܝ ܕܢܣܒ
ܐܠܗܐ ܚܕܬܗ ܕܝܢܕܥܬܐ ܐܝܟ ܕܐܡܪܬ ܐܢܐ. ܘܐܬܬ ܠܗ ܡܢ ܟܕܘ
ܘܢܣܒܬ ܒܟܠ. ܡܕܘܒܪܢܘܬܐ ܗܝ ܕܡܫܡܫܢܘܬܐ ܐܡܝܢܬܐ ܒܕܘܟܬܐ ܕܐܠܗܐ.
ܕܟܕ ܡܬܟܠܢܘܬܗ ܕܫܘܟܢܐ ܐܠܗܝܐ ܗܝ ܕܬܗܘܐ. ܕܟܕ ܐܘ ܡܕܒܪܐ
ܗܝ ܕܒܟܝ ܐܘܟܝܬ ܢܕܢܝܫ ܠܗ ܡܢ ܟܕܘ ܠܡܫܡܫ ܡܦܩܢܐ ܟܕܒܪܐ.
ܗܝ ܕܐܬܬ ܠܟ ܒܐܪܗ ܕܐܢܫܐ ܘܡܫܬܥܐ ܟܝ ܗܝܡܢܘܬܐ ܥܠ ܐܕܪܐ.
ܘܡܫܬܥܘܢ ܗܦܟܐ ܕܐܣܬܥܪܬܐ: ܐܝܟܢ ܕܐܢܐ ܒܟܪ ܡܬܚܠ ܘܒܥܘܕܪܢ
ܢܦܫܐ ܡܣܝܒܪܢܐ ܡܬܬܕܝܢܐ ܐܢܐ. ܗܝ ܗܕܐ ܟܠܗܘܢ ܒܟܝܢܗ ܐܦ
ܠܡܬܒܥ ܢܬܪܥܝܢ ܡܫܪܝܐ ܐܢܐ ܦܠܚܐ ܠܢܛܘܪܘܬܗ. ܗܢܘܢ ܗܠܝܢ
ܕܥܒܕܐ ܘܡܬܟܬܒܢܐ ܕܒܟܠܗܘܢ ܡܠܬܐ. ܚܝܦܐ ܕܥܒܘܕܗܘܢ ܢܦܫܠ
ܗܢܘܢ ܕܡܫܪܐ ܢܦܪܩܢܐ. ܘܦܪܫܐ ܠܡܠܝܚܘܬܗܘܢ [p. 53b] ܢܫܬܥܘܢ
ܡܢ ܢܛܠܠܬܐ ܕܐܠܗܐ. ܚܕܐ ܡܢ ܘܡܫܡܫܢܬܐ. ܕܠܚܠܘܦ ܡܫܬܡܫܢܘܬܐ
ܕܥܠܝܬܝܢ ܕܗܕܐ. ܠܐܝܟܢ ܕܒܠܘܢܝܬܐ ܕܒܩܝܦܐ ܘܦܩܝܕܬܐ ܡܕܒܪܢܝܬܐ
ܡܬܦܩܕܝܢ ܠܟܬܗܘܢ. ܕܬܬܪܝܢ ܕܝܢ: ܦܠܚܘܬܐ ܕܡܕܒܪܢܘܬܐ ܒܥܝܢܐ.

ܐܝܠܝܢ ܕܡܢ ܩܕܝܡ ܡܢ ܩܕܡܘܗܝ ܕܝܠܗܘܢ. ܗܫܐ ܕܝܢ ܡܢ ܣܘܟܠܐ
ܕܗܢܘܢ ܕܒܠܝܠܝܐ ܐܝܬܝܗܘܢ. ܘܒܛܠܬ ܗܘܐ. ܡܬܬܟܠܢܘܬܐ
ܘܡܢ ܠܫܝܢܘܬܐ ܕܦܪܨ ܬܟܬܒܬܗ. ܗܕܡ ܕܫܘܝܐ ܘܒܠܝܠܝܐ ܕܬܗܘܢ. ܘܕܐܦ ܒܟܠ.
ܟܠ ܗܠܝܢ. ܡܬܬܟܪܢܘܬܗ ܕܫܘܟܢܐ ܕܡܬܡܝܦܩܢܐ ܕܦܪܝܫܐ ܕܟܠܐ
ܡܬܬܟܦܫܢܘܬܐ. ܗܢܘܢ ܕܠܐ ܡܬܚܫܚܝܢ ܒܣܘܟܐ ܕܚܘܫܒܐ ܕܒܗ
ܢܣܒܘܢ. ܘܕܒܠܗܘܢ ܢܦܠܘ ܐܒܗܬܐ ܕܢܦܠܘ. ܘܢܬܬܟܪܘ ܐܝܟ ܕܡܬܟܪܝܢ.
ܘܟܕ ܠܐ ܡܬܠܝܢ ܕܝܕܥܬܐ ܡܬܠܠܘ. ܘܐܦܠܐ ܦܝܫܐ ܕܚܫܘ ܠܬܪܘܬܐ
ܡܬܪܒܘ. ܘܠܐ ܗܘܐ ܬܚܘܝܬܐ ܕܒܬܚܘܬܗ ܕܡܪܢ. ܫܘܝܘ. ܘܐܦܠܐ
ܠܬܡܢ ܚܕܐ ܡܢ ܐܝܠܝܢ ܕܒܩܝܢ ܠܦܘܠܚܢܐ ܕܗܕܡ ܒܠܝܠܝܐ ܬܠܝܬܝܐ
ܢܬܡܨܝܘܢ ܠܡܬܒܥ. ܚܫܒܘ ܚܘܫܒܐ ܕܢܬܠܗܘܢ ܘܦܢܘ ܠܡܬܠܝܢ
ܠܝ. ܢܬܒܥܘܢ ܕܝܢ ܐܦ ܠܒܠܝܠܝܐ ܕܗܢܝܢ ܕܡܬܠܐܝܬ ܡܟܝܟܐ ܠܗܘܢ.
ܘܢܦܩܘܢ ܠܬܚܝܬ ܘܒܠܐ ܕܗܕܡ ܬܪܬܝܢ ܕܡܬܝܕܥܢ. ܐܝܟ ܕܐܦ ܐܝܬܝܗܘܢ
ܘܒܠܗ ܕܒܢܝܬܐ. ܘܡܬܒܥܘ ܠܗܘܢ ܒܗ ܕܦܘܫܐ [p. 54a] ܘܡܫܝܚܘܬܐ
ܒܫܡܐ ܕܡܢܝܬܐ ܠܘܬܢܐ ܩܕܝܫܐ ܕܒܠܗܘܢ ܐܝܠܝܢ ܕܠܬܒܪܝܬܗ
ܕܒܝܬܐ. ܠܬܡܢ ܐܝܟ ܕܒܪܝܬܐ ܡܬܐܠܨܝܢ ܠܡܬܦܠ. ܘܡܢ ܗܕܪܐ ܐܦ
ܒܬܠܬܐ ܠܒܢܘܡܣܐ ܡܘܬܒܝܢ ܒܒܠܝܘܬ. ܘܢܬܬܢܝܪܐ ܡܢ ܠܩܘܕܡܐ
ܐܩܪܝܐ ܕܡܬܠܒܦܝܢ ܒܒܠܝܘܬ. ܟܠ ܚܕܬܗ ܕܐܠܗܐ ܒܦܘܩܕܢܐ ܡܕܒܪܢܐ
ܘܐܝܠܝܢ ܕܡܬܚܫܒܝܢ ܐܢܘܢ ܒܒܩܝ. ܫܠܕܐ ܐܢܘܢ ܫܬܩܐ ܕܩܕܡܘܗܝ.
ܕܝܠܗܘܢ. ܘܠܗܘܢ ܘܕܝܗܒܝܢ ܘܕܝܠܗܘܢ ܐܝܬܝܗܘܢ. ܘܡܢ ܒܝܬܐ ܘܡܢܗ
ܕܡܬܒܝܬܐ. ܘܗܘ ܕܡܢ ܒܠܗܘܢ ܕܐܝܬܗ ܡܫܬܟܚ ܕܩܕܝܫ: ܘܐܦ ܘܕܒܪܐ
ܦܩܘܕܝܬܗ ܡܢ ܠܒܝ ܠܗ. ܗܘ ܕܡܢ ܐܢܐ ܡܢ ܒܫܘܠܚܢܐ ܐܪܬܕܘܟܣܘܬܐ.
ܘܡܢ ܐܢܐ ܕܝܢ ܒܫܘܠܚܢܐ ܬܪܝܨܬܐ. ܘܡܟܝܠ ܡܢ ܗܘ ܕܐܡܪܐ.
ܘܪܒܐ ܦܠܝܛ ܚܝܕ ܗܘ ܕܝܠܗ. ܘܐܬܟܠ ܗܘܐ ܟܠܗ ܗܠܝܢ ܐܦ
ܚܝܕ ܚܝܠܘܬܐ ܫܬܝܬܐ. ܗܘ ܕܠܫܘܠܚܢܐ ܬܠܬܐ. ܘܒܬܪܟܢ ܗܘܐ
ܟܠ ܚܝܠܘܬܐ ܡܘܕܝܢܘܬܐ ܟܘܪܦܘܬܐ ܕܐܘܪܬܕܘܟܣܐ: ܘܟܕ ܡܢ ܝܫܘܥ

ܢܛܠܩܬܐ ܐܝܟ ܕܡܢ ܚܘܦܝܐ ܕܐܬܪܘܬܐ ܐܬܝܠܕܬ. ܡܛܠ ܠܗܝ ܢܕܥܬܗ
ܕܐܠܗܐ. ܐܬܦܪܣܬ: ܢܕܥܬܐ ܕܡܢ ܕܝܠܝܗ̇ ܕܗܘܬܐ ܘܫܘܚܠܦܐ ܕܡܠܝܟܘܬܐ
ܐܬܝܗܒ. ܗܫܐ ܡܢ ܕܝܢ ܐܝܟ ܡܠܟܐ ܥܠ ܥܡܘܕܗ. ܠܗܝ ܝܨܘܪܐ
ܕܡܕܒܪܢܐ ܕܡܢܗ ܒܝܬ ܐܡܪܗ ܥܒܘܕ. [p. 54 b] ܐܬܦܘܪܫ ܒܝܬ ܐܦܐ.
ܕܝܕܥܬܐ. ܘܠܡܢܝܦܠܓܘܬܐ ܕܪܘܚܐ. ܡܘܡܐ ܗܘ ܕܐܬܘܕܠܐ ܘܡܡܠܠܢܐ
ܕܐܝܟܢ ܕܡܬܩܒܠ ܘܡܬܚܫܒ ܗܘܐ ܡܬܬܕܡܝܢ ܘܡܬܬܚܠܠܝܢ. ܘܡܬܩܢܝܢ
ܠܡܬܦܬܟܪܘܬܐ ܐܝܬܘܗܝ ܐܝܟ ܕܐܬܚܝܒ. ܕܐܝܬܘܗܝ ܠܗ ܕܥܒܕܐ ܕܡܬܥܒܕܗ ܕܝܢ.
ܘܡܬܬܕܡܝܢ ܐܝܟ ܐܠܦܐ ܕܢܟܪܐ. ܘܡܛܠ ܕܝܢ ܕܐܝܟ ܡܬܚܙܝܢ ܒܚܝܠܐ
ܘܫܪܝܢ ܒܟܘܬܐ. ܘܡܢ ܡܥܠܝܬܘܬܐ ܘܡܕܝܢܘܬܐ ܕܐܟܠܡܐ ܡܛܠ ܐܝܬ
ܡܬܚܙܝܢ. ܒܟܠ ܐܝܬ ܗܘ ܒܗܘܢ ܒܟܘܪܣܝܗ ܕܐܠܗܐ ܚܝܠܐ ܕܬܫܡܫܘܬܐ
ܕܡܪܟܒܬܐ ܘܡܬܬܚܝܕܝܢ ܥܡܗ ܘܡܬܬܪܥܝܢ ܡܢ ܣܘܟܠܐ ܒܝܬܐ ܕܐܬܐ
ܥܠܡܝܬܐ. ܕܗܟܢ ܡܫܟܚܐ ܥܠ ܐܦܪܝܐ ܕܡܬܝܕܥܬܗܘܢ. ܘܕܝܢ ܕܝܢ ܡܫܟܚܝܢ
ܐܦ ܡܬܬܠܡܕܝܢ ܡܢ ܚܙܘܐ ܕܥܠܝܐ. ܠܡܫܟܚܐ ܥܠ ܫܘܥܒܕܘܗܝ
ܕܗܘܢܐ. ܕܐܝܟܢ ܕܠܘܩܒܠ ܘܕܢܐ ܐܝܬܝܗܘܢ. ܒܟܠ ܐܬܝܕܘܥ ܠܝ
ܕܡܬܒܪܝܢܐ. ܕܠܥܠܡܐ ܒܢܝܢ ܬܫܡܫܘܬܐ ܡܢ ܬܪܥܐ ܕܡܬܬܗܘܝܢܘܬܗ
ܒܡܬܚܫܒܘܬܐ ܕܝܠܝܕܬܐ ܐܢܫ. ܘܕܝܢܐ ܚܕܘܡܝ ܠܚܕܝܢ ܡܠܝܟܘܬܐ
ܕܘܟܝܐ ܐܬܩܪܒ. ܟܕ ܟܕܝܢ ܐܝܟ ܒܚܘܪܗܐ ܦܓܪܢܝܐ. ܐܝܟܢܐ ܕܠܐ ܚܙܝܢ
ܒܝܕ ܡܢ ܚܫܐ ܘܕܘܘܢܐ ܢܦܫܢܝܐ. ܘܗܘܐ ܒܗܘܢ ܕܐܠܗܐ ܟܕ ܐܝܬ
ܠܡܕܒܪܐ. ܟܕ ܡܦܩ ܐܢܐ ܕܡܬܚܙܝܢܐ ܬܠܝܬܝ ܐܝܟ ܕܡܬܐܡܪܘܢ
ܕܩܕܝܫܐ ܐܝܬ ܠܝ [p. 55 a] ܠܡܩܡ ܕܫܡܥܐ ܡܢܗ ܕܡܠܟܐ ܡܢ ܟܠܝܬ
ܕܟܠܗ ܡܬܚܙܐ. ܐܠܐ ܐܦ ܫܠܝܐ ܡܢ ܗܘܢ ܕܫܡܥܗ. ܕܠܗܘܒܠܐ
ܐܢܘܢ ܕܝܠܗ ܘܡܬܒܪܝܢܐ ܕܩܕܝܫܐ. ܐܠܐ ܡܫܬܟܚ ܗܘ ܒܐܝܕܝ ܐܠܗܐ ܐܝܟ
ܕܐܬܝܬ. ܒܠ ܥܒܕܗ ܕܡܝܬܪ ܒܚܕܝܘܗܝ. ܘܐܦ ܝܗܒܐ ܚܝܪ ܕܡܛܠ
ܠܐ ܡܘܬܐ ܕܝܠܕܘܬܐ. ܝܫܘܥ ܠܥܒܕܘܗܝ ܕܐܬܒܠܥ ܒܡܝܠܐ ܘܕܝܢ
ܥܝܢܗ ܒܘܟܠܝܐ ܕܩܪܘܦܘܗܝ. ܐܦܠܐ ܗܕܝܐ ܕܠܐ ܢܘܬܪ ܐܝܬܘܗܝ

ܠܟ ܠܐܚܘܢ. ܡܫܡܠܝܐ ܘܚܘܒܐ ܕܐܝܠܝܢ ܡܠܝܐ ܕܟܬܒܬܗ. ܘܫܪܝܬܗ
ܠܡܬܪܣܝܢܘܬܗ ܕܟܠ ܒܟܠܗܘܢ. ܘܐܝܟܢ ܗܝ ܕܡܬܐܡܪܐ ܒܫܘܒܐ.
ܘܐܝܟ ܠܥܒܕܐ ܕܡܬܪܣܝܢܘܬܗ ܒܥܘܒܕܐ ܕܩܢܝܐ ܠܗ ܒܡܪܝܐ ܗܘܐ:
ܕܐܝܬܘܗܝ ܒܐܠܗܐ ܕܐܝܬܝܘܬܗ ܕܟܠܡܕܡ. ܗܘܐ ܡܟܝܠ ܒܝܕ ܫܠܡܘܬܐ
ܕܡܫܠܝܢܐ. ܬܫܒܘܚܬܐ ܘܬܘܕܝܬܐ ܠܬܪܥܘܬܐ ܕܫܡܗ ܒܟܠܙܒܢ. ܐܦ ܗܘܝܠ
ܐܝܬ ܗܘ ܠܝܘܒܠܐ ܕܐܦܪܘܣܝܐ ܐܘ ܐܦܝܢ ܡܬܒܥܐ. ܐܘܟܝܬ ܠܒܢܝܢܗ
ܕܥܡܐ ܗܘ ܕܢܐܬܐ ܠܡܬܒܢܝܐ. ܗܘ ܕܒܥܘܫܢܐ ܕܢܓܝܪܘܬܗ ܕܐܠܗܐ
ܢܬܒܣܐ ܡܘܒܕܐ ܕܡܕܒܪܢܘܬܗ. ܒܣܘܓܐܐ ܡܢܗ ܕܒܣܘܥܪܢܐ ܡܫܒܚܐ.
ܐܘܟܝܬ ܡܬܒܥܝܢܐ ܕܫܡܠܝܐ ܦܠܚܘܬܐ. ܐܘ ܒܟܠܗܘܢ ܐܝܟܢ ܕܠܐ ܠܘܬܐ
ܗܘܐ ܕܚܝܠ ܡܬܒܣܡܝܢ. ܫܟܘܪ [p. 55b] ܕܟܠܝܢܗ ܐܦ ܕܐܬܐ
ܠܐܬܪܘܬܗܘܢ ܕܝܠܗ ܟܠ. ܒܟܠܗܘܢ ܐܝܟܢ ܕܠܐ ܥܘܦܪܐ ܕܒܪܘܫܒܢܐ
ܒܥܘܒܕܐ ܕܦܝܝܐ ܠܗ ܡܬܒܩܐ. ܘܐܝܟܢ ܡܢ ܐܝܟܢ ܕܒܐܝܕ ܗܘܠܝܢ
ܢܣܝܢ. ܡܬܬܚܝܕ ܠܟܘܢ ܘܒܝܐ ܒܫܡܫܠܡܘܗܝ. ܗܝܡܢܘܢ ܫܐܠܝܢ
ܫܠܡܝܢ ܒܢܦܫܗ: ܕܐܠܗܐ ܦܪܘܩܝܗ. ܘܡܢ ܥܠܝܢ ܫܠܡܝܢ ܒܬܫܒܘܚܬܐ
ܕܠܝܢ. ܕܐܠܗܐ ܢܦܫ ܠܟ ܬܪܥܐ ܕܡܠܝܐ. ܠܡܫܘܚܘ ܠܥܒܕܐ
ܕܡܬܪܣܝܢܘܬܗ ܬܫܒܘܚܬܐ ܕܦܪܩܢܐ. ܘܒܝܘܡܬܐ ܕܫܠܡܐ ܠܬܫܒܘܚܬܐ
ܕܡܫܝܚܐ. ܕܠܐ ܒܠܘܚܝ ܘܒܠܐ ܡܬܝܒܪܢܐ ܕܡܫܝܚܐ. ܕܬܫܒܘܚܬܗ ܕܝܢ
ܗܢܐ ܕܠܘܬܟ ܘܡܢܝܢ ܕܢܬܒܪܟܘܢ ܠܡܫܟܚ. ܐܘ ܫܒܘܩ ܠܟܘܢ
ܠܐܚܘܢ ܡܬܒܥܐ ܗܟܢ ܚܣܝܢܘܬܟ ܒܪ ܚܘܫܒܐ. ܥܒܕܘܗܝ ܗܘܝܠ
ܒܗܕܐ ܐܝܟ ܕܡܟܝܠ ܐܢܬܘܢ. ܘܥܕܡܐ ܫܠܡܐ ܘܫܠܝܚܐ.
ܕܒܟܠ ܒܢܝܐ ܠܟܘܢ. ܠܐܚܢ ܕܐܠܗܐ ܡܬܪܣܝܢܐ ܩܕܝܫܐ ܒܚܝܠܗ
ܠܡܥܕܪܘ ܠܟ. ܘܢܬܬܒܝܢ ܫܠܡܐ ܕܒܝܬܘܬܐ ܒܐܝܕܐ ܐܦܪܘܣܝܘܬܐ:
ܠܟܠܗܘܢ ܟܢܫܐ ܕܐܦܪܘܣܝܐ. ܐܢܫܐ ܚܒܝܒܐ ܕܝܠܢ ܘܒܠܗܘܢ. ܘܥܠ
ܗܠܝܢ. ܕܒܟܬܒܐ ܕܩܢܘܢ ܒܢܝܐ ܕܦܟܝܢ ܠܩܘܢܝܐ ܕܐܠܗܐ ܢܫܠܡ܀
ܫܠܡܘ܀

XLIII. ÎSHÔʿ-YAHBH TO THE BELIEVERS OF BALADH.

ܠܡ̈ܗܝܡܢܐ ܕܒܠܕ ܐܚ̈ܐ ܚܒܝ̈ܒܐ ܡܫܡܠܝ̈ܐ ܒܚܕܐ ܘܫܡܥܐ ܡܗܝܡܢܐ
ܕܒܟܠܗ ܡܕܝܢܬܐ. ܐܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܠܐܢܫܝܢ [p. 56a]
ܕܡܬܒܥܐܝܢ ܠܝ ܐܘ ܐܚ̈ܝ ܡܢܝ. ܘܥܠ ܚܫܝܒܘܬܟܘܢ ܕܒܕܝܠܗ
ܐܠܗܐ ܐܘܕܝܬ ܠܡܪܢ. ܒܕܡ ܗܟܝܠ ܐܬܚܫܒܬ ܡܢ ܐܘܪܚܐ ܕܦܘܩܕܢܐ.
ܟܕ ܦܠܛܬ ܡܢ ܥܠܠ ܒܚܝܘܬܐ ܕܐܢܫܝܢ ܕܒܠܕ. ܕܠܐ ܗܟܢܐ ܗܘ ܓܝܪ
ܐܝܟ ܕܡܬܚܫܒܐ. ܕܚܫܐ ܕܚܘܫܒܟܘܢ ܕܗܟܢܐ. ܠܡܫܡܥܐ ܠܟܘܢ ܒܙܒܢܐ
ܕܡܬܗܡܝܢܘܬܗ ܕܐܠܗܐ ܐܝܟ ܕܐܝܬܝܗ ܕܫܘܐ. ܕܠܐ ܗܟܝܠ ܗܘ ܕܝܢ ܐܦ
ܦܫܝܛܘܬܐ ܕܗܟܢܐ: ܒܐܢܫܝܢ ܕܡܢ ܐܘܟܬܐ ܡܬܒܥܝܢܐ ܠܡܫܪܝܘ ܕܚܘܒܠܐ
ܐܢ̈ܫܝܢ. ܒܗܘ ܟܡ ܡܕܡ ܠܦܫܝܛܘܬܐ ܒܟܠ. ܒܗܕܐ ܕܝܢ ܡܕܡ
ܠܦܫܝܛܘܬܐ ܕܡܬܬܡܟܢܘܬܐ ܕܐܠܗܐ ܒܠܚܘ ܐܘܕܝܬ ܕܒܪܝܬܐ ܕܐܠܗܐ.
ܡܛܠ ܗܢܐ ܐܘ ܚܒܝ̈ܒܝ ܡܕܡ ܠܡܦܩܢܐ ܕܗܠܝܢ. ܕܚܝܘܬܐ ܐܢܫ
ܘܕܡܫܡܫܢܐ ܐܝܬܘܗܝ ܠܝ ܚܘܫܒܐ ܕܚܘܒܟܘܢ. ܠܐ ܓܝܪ ܡܕܡ ܡܕܡ
ܡܕܡ: ܐܡܪܬ ܡܢ ܟܕ ܦܘܩܕܢܐ ܡܬܗܦ̈ܟܢ ܐܘܕܝܬ ܡܢ ܡܦܩܢܘܬܐ
ܕܐܠܗܐ. ܡܬܬܚܝܒܢ ܒܥܕܢܐ ܐܢܫܝܢ ܕܡܬܬܐܝܢ ܠܒܪ ܗܟܢܐ ܕܐܝܬܝܟܘܢ.
ܚܕܬܐ ܗܘ ܓܝܪ ܗܕܐ ܒܥܒܕܐ. ܘܐܡܪܬ ܡܢ ܒܠܒ̈ܝ ܐܬܚܫܒܬ. ܐܘ
ܟܝܬ ܕܝܢ ܐܦܝܣ ܕܟܝܢܐ ܗܘ. ܐܡܪܐ ܕܠܐ ܐܬܦܢܝܬ ܒܥܒ̈ܕܝܢ. ܐܘ
ܡܢ ܐܝܟܐ ܐܬܡܫܠܡ ܒܫܪܪܐ ܦܠܚܬܐ ܕܐܝܟ ܗܕܐ. ܡܕܝܢܬܐ ܕܫܝܢܐ
ܥܠ ܐܦܝܣܩܘܦܐ. ܘܐܦܝܣܩܘܦܐ ܕܫܝܢܐ ܥܠ [p. 56b] ܡܕܝܢܬܐ.
ܘܟܡܐ ܕܥܠܝܗ ܠܦܘܪܩܢܐ. ܘܦܘܪܩܢܐ ܕܡܫܝܚܐ ܒܟܡܐ. ܘܗܕܐ ܒܠܚܘ:
ܒܟܡܐ ܕܡܢ ܚܐܪ̈ܐ ܥܠ ܚܕ̈ܕܐ ܡܬܗܦܟܝܢ. ܒܗܠܝܢ ܓܝܪ ܟܕ ܐܢܫ
ܡܬܟܢܫ: ܒܦܘܩܕܢܐ ܕܫܘܚܕܐ ܡܬܬܐܝܕ ܒܟܡܐ ܠܡܫܝܚܘܬܗ
ܕܫܘܒܚܐ. ܐܘܕܝܬ ܠܡܦܩܢܐ ܡܬܡܠܟܢܐ ܐܝܟ ܕܡܬܒܥܐ. ܠܡܗܝܡܢܘܬܐ
ܡܕܝܢ ܥܠܬܐ ܫܘܒܚܐ ܒܠܚܘܕ. ܐܡܪܬ ܕܠܐ ܟܡܐ ܡܬܬܚܝܒ ܒܐܢܫܝܢ
ܕܫܒܩ. ܘܐܦܠܐ ܦܘܪܩܢܐ ܡܢܟ ܒܡܬܬܡܟܢܘܬܗ. ܐܦܠܐ

ܡܬܚܪܦܘܬܗܘܢ. ܢܬܬܘܒܘܢ ܗܟܝܠ. ܠܡܫܝܚܐ ܠܒܪܐ ܐܘ
ܠܡܬܬܪܝܣܘ ܕܐܢܫܝܢ ܕܟܠܝܐ. ܐܦܠܐ ܓܝܪ ܚܕ ܐܢܘܢ ܡܢܗ ܦܬܓܡܝܗܘܢ.
ܟܕ ܗܠܝܢ ܕܡܬܬܪܥܝܢܘܬܐ ܬܫܒܘܚܬܐ ܕܐܢܫܐ ܬܫܡܫܬܐ ܕܐܢܫܝܢ ܕܡܬܟܪܟܝܢ.
ܐܠܐ ܦܪܘܩܢ ܠܟܠܢܫ ܢܚܫܒܘܢ ܡܢܢ ܕܡܬܬܚܫܒ ܠܗ. ܠܗܢ
ܕܐܚܝܕܐ. ܘܠܗܢ ܕܚܘܕܐ ܚܘܕܐ. ܘܠܗܢ ܕܡܬܬܚܫܒܢܘܬܐ: ܘܠܗܢ
ܕܦܩܕܐ ܦܩܕܐ. ܘܐܢܘܢ ܗܢܘܢ ܦܬܓܡܝܗܘܢ. ܗܢܢ ܕܠܡܢܝܢ
ܗܘܕܝܘܬܐ ܕܐܢܫܝܢ ܕܐܝܟ. ܕܝܕܥܝܢ ܐܢܘܢ ܕܐܘܢܐ ܕܐܝܬܝܗܘܢ
ܕܗܘܢܕܪܐ ܐܦ ܗܘܠܬܗܘܢ ܘܐܢܫ ܕܒܠܚܘܕ ܠܡܫܝܚܐ. ܗܠܝܢ ܕܐܝܬܝܗܘܢ.
ܗܢܐ ܐܦܣܩܘܦܐ ܕܟܢܫܬܗܘܢ. ܗܢܐ ܕܝܢ ܐܦ ܗܟܢܐ ܕܟܢܫܬܗܘܢ. ܗܝܕܐ
ܫܠܡܘܬܐ ܕܟܢܫܬܐ ܕܡܢ ܟܠܗ ܗܟܢܐ ܢܬܬܩܢܝܢ. ܘܗܟܢ ܗܟܢܐ ܐܦ
ܠܘܩܒܠܗ. [p. 57*a*] ܗܢܐ ܐܦ ܚܘܫܒܐ ܕܬܚܘܒܬܗܘܢ. ܕܟܠܐ ܐܢܫܝܬܗܘܢ
ܠܡܫܝܚܐ ܠܗܘܢ ܚܘܫܒܐ ܕܪܘܚܐ. ܒܪܘܚܐ ܗܢܐ ܕܡܢ ܫܡܝܐ
ܢܬܬܟܫܦ ܘܢܬܐ. ܗܢܐ ܕܝܢ ܐܦ ܟܡܠܐ ܫܡܝܐ ܕܟܫܠܬܗܘܢ.
ܒܦܬܓܡܐ ܕܠܗܘܢ ܡܬܚܪܦܘܬܗܘܢ. ܐܘܟܝܬ ܒܦܬܓܡܐ ܕܠܗܘܢ
ܡܦܩܢܘܬܗܘܢ. ܠܐ ܓܝܪ ܗܟܢܐ ܐܝܟ ܕܫܦܝܪܐ. ܕܡܢ ܚܙܩܐ ܕܟܢܫܐ
ܠܗܘܢ ܟܘܠܗܝܢ ܕܢܬܟܢܫܘܢ ܢܬܚܙܘܢ ܗܘܟܢܐ ܕܐܢܫ ܗܠܝܢ.
ܐܦܠܐ ܓܝܪ ܗܢܐ ܕܢܬܟܢܫܘܢܬܐ ܒܐܘܪܚܐ ܕܢܦܫܗ ܟܠܗ. ܢܬܚܙܐ ܐܝܟ
ܟܠ ܐܘܪܚܐ ܕܢܬܬܚܙܐ ܕܟܪܝܐ ܫܘܒܚܗ ܒܫܘܠܛܢܐ ܕܡܢ ܗܘܟܢܐ.
ܘܬܟܝܠܘܬܐ ܕܗܘܕܝܐ. ܡܢ ܟܠܗܘܢ ܬܚܘܡܐ ܕܟܢܫܬܐ. ܐܢ ܗܟܢܐ
ܦܩܘܕܘ ܠܡܫܡܫܘ ܐܘ ܐܢܫ. ܕܟܠܐ ܕܡܢ ܟܠ ܗܘܢܝܢ ܕܐܝܟ ܗܕܐ
ܓܝܪ ܐܘܪܚܗ ܓܝܪ ܠܐܪܥܐ ܕܟܠܗ ܫܘܒܚܐ ܒܫܠܝܘܬܐ ܘܟܠܐ
ܡܫܡܫܢܘܬܐ. ܒܠܚܘܕ ܕܡܫܬܟܚ ܠܗܘܢ ܕܦܩܕ. ܐܪܥܐ ܓܝܪ ܕܐܦ
ܡܬܚܙܝܢ ܢܬܬܚܙܘܢ ܟܠ ܗܠܝܢ. ܡܢ ܗܢܢ ܕܐܦ ܟܪܝܗܘܢ
ܠܡܫܡܫܘ. ܘܗܟܢܐ ܐܢܫ ܕܢܬܚܙܘܢ ܐܦ ܟܠܗܘܢ. ܘܗܠܝܢ ܢܦܩܘܢ
ܡܬܬܚܫܒܝܢ ܬܪܬܝܢ ܕܟܠܗܘܢ ܒܟܠ ܕܘܟ. ܘܐܝܟܢܐ ܒܪܘܚܐ

ܕܝܢܡܬܗ. ܠܡܪܫܘ ܬܐܪ̈ܬܐ ܕܟܠ ܗܕܡܐ ܡܫܡܫܝܢ [p. 57b] ܘܡܫܟܠܐ
ܕܦܘܫܟܘܢ ܚܙܬܐ ܒܡܘܕܝܢܘܬܗ ܕܐܠܗܐ. ܠܐܘܡܬܐ ܘܠܫܠܡܘܬܐ
ܘܠܝܘܒܐ ܕܝܡܬܟܘܢ. ܠܡܬܪܦܐ ܠܝܚܐ ܕܝܠܟܘܢ ܘܠܒܢܝܟܘܢ
ܙܕܝܩܘܬܐ ܕܟܠܗܐ. ܘܢܬܦܨܐ ܡܘܢܚܐ ܕܡܬܝܢܬܟܘܢ ܒܘܝܢܗ. ܘܢܬܒ
ܟܠܗܘܢ ܒܡܘܫܬܐ ܒܡܫܬܚܝܗ ܕܡܪܢܐ. ܐܝܟܢܐ ܚܢܢܐ ܕܐܠܗܟܘܢ.
ܘܪܘܚܗ ܡܬܦܫܡܬܐ ܕܡܪܢܐ ܐܬܪܥܝܬܗܘܢ ܒܐܘܪܚܐ ܕܚܝܐ. ܠܡܬܦܩܘ
ܕܚܝܐ ܘܠܡܬܦܪܣܘ ܘܕܫܘܒܚܐ. ܘܢܚܘܢ ܒܡܫܝܢܘܬܐ ܥܠ ܚܘܒܬܗܘܢ
ܕܥܡܐ ܒܘܠܕܐ ܕܚܝܐ. ܘܢܚܕܐ ܡܪܢܐ ܒܥܒܕܘܗܝ ܘܢܬܪܘܡ ܒܗ
ܢܦܫܐ ܕܥܡܐ. ܘܢܬܪܒ ܚܝܠܗ ܒܓܒܪܬܐ ܘܢܬܦܪܣ ܥܡܐ ܒܝ ܠܘܬܗ.
ܘܢܫܬܪܚ ܫܠܡܐ ܕܡܬܝܢܬܟܘܢ. ܘܢܬܗܢܐ ܐܘܡܬܐ ܕܝܘܒܐ
ܕܒܝܬܟܘܢ ܬܘܕܝܬܐ ܕܝܬܝܒܬܟܘܢ. ܘܡܫܝܢܐ ܕܡܘܕܝܢܘܬܗ ܕܐܠܗܐ
ܬܬܪܥܡܟܘܢ ܡܢ ܟܠ ܢܣܝܢܝܢ ܒܝܠܝܗܘܢ. ܘܬܬܚܝܠܘܢ ܘܬܬܦܨܘܢ
ܠܡܬܪ ܦܘܩܕ̈ܢܘܗܝ ܒܟܠܝܘܡ. ܟܠܗܘܢ ܐܘܡܬܐ ܕܚܝܝܟܘܢ ܐܡܝܢ ܀
ܫܠܡܬ ܀

XLIV. ÎSHÔ῾-YAHBH TO A CERTAIN HONOURABLE GENTLEMAN.

ܐܢ ܕܠܝ ܡܬܚܫܒܢܐ ܐܘ ܚܝܘܢ. ܘܠܒܢܝܟܘܢ ܕܬܠܝ ܐܠܗܐ ܚܘܒܐ.
ܒܥܒܕ ܕܝܢ ܐܦ ܚܕܐ ܡܬܚܫܒ ܐܢܐ: ܗܘܒܐ ܕܠܝܘܬ ܘܐܝܟ ܠܡܬܒܬ
ܠܝ. ܠܢܒܥܐ ܘܚܢܢ ܐܠܗܐ ܚܝܘܢ ܡܢܦܩܐ ܡܪܝ ܦܠܢ. ܢܫܘܬܦܘܬܗ
ܒܡܪܢ ܫܠܡ. ܒܒܥܘ ܡܢܝ ܐܘ ܚܝܘܢ. ܦܘܫ ܡܢ ܢܬܡܠܠ ܗܘܐ
ܕܪܡܝܐ ܠܝ. ܘܫܩܘܠ ܢܦܫܝ [p. 58a] ܡܢ ܦܘܩܕܐ ܕܒܠܒܟ. ܦܠܘܣ
ܕܝܢ ܠܐܠܗܐ ܒܪܘܚܐ ܡܚܒܒܬܐ. ܟܕ ܚܙܐ ܐܢܐ ܕܫܠܡܐ ܡܬܒܪܟܐ.
ܗܘ ܕܡܢ ܟܠܗܘܢ ܛܒ̈ܬܐ ܡܬܦܠܚܐ. ܘܥܠ ܥܠ ܚܝܘܗܝ ܕܫܠܡܐ
ܘܫܠܡܗ ܕܒܝܬܐ ܛܒܝܥܬܐ. ܥܠ ܕܝܢ ܐܦ ܫܠܝ. ܕܒܪܟܬܐ ܕܝܘܡܝ
ܒܫܢܐ ܕܥܦܪܝܢ ܠܡܬܚܝܘ ܕܐܠܗܐ ܢܫܒܩ. ܐܢ ܕܝܢ ܕܘܒܪܐ ܐܬܒܪ

ܘܫܠܡܬܐ ܥܒܕܬ. ܘܡܗܝܡܢܘܬܟ ܫܒܠܐ ܢܛܪܗ ܠܡܠܟܐ. ܗܟܢܐ ܕܒܪ
ܐܠܗܐ ܠܡܠܟܬܐ. ܠܒܪܝܟܐ ܕܐܠܝܢ ܦܓܪܗ ܕܐܡܠܟܐ ܕܘܫܢܐ. ܕܡܫܬܐ
ܓܪ ܠܫܠܡܐ ܡܫܘܚܐ ܥܘܗܕܢܐ ܕܟܫܢܬܐ. ܘܡܫܡܫܝܢ ܒܕܘܟ ܒܠܡܦܩܬܐ
ܕܡܕܒܪ ܢܗܝܪܐ ܥܘܕܪܢܐ ܕܓܠܘܬܐ. ܘܡܢ ܙܗܪܐ ܕܡܦܩܬܗ ܡܘܬܒܐ
ܠܟܠ ܥܒܕ ܦܘܪܩܢܐ ܐܢܫܐ ܕܟܠ ܙܒܢܐ ܕܐܘܠܨܢܐ. ܘܡܛܠ ܗܘܕܟܢܐ
ܕܟܢܫܐ ܘܕܫܝܡܘܬܐ ܕܢܫܐ ܠܓܘܬܐ ܥܣܩܐ ܕܪܝܫܢܘܬܐ ܦܫܝܛܐ.
ܘܡܬܕܪܢܐ ܕܒܠܗܘܢ ܠܗܘ ܕܡܫܠܡܐ ܦܪܘܩܘܬܐ ܦܘܩܕܢ ܚܘܦܛܐ
ܠܓܡܝܪܐ ܠܡܠܟܘܬܐ. ܥܘܗܕܢܐ ܕܫܘܒܚܬܐ ܘܟܪܘܙܘܬܐ ܫܠܝܚܝܬܐ. ܚܘܦܛܐ
ܟܠܡܐ ܕܘܡܝܐ ܕܕܘܟ. ܕܟܝ ܡܢܨܚܢܐ ܥܒܕ ܦܠܚ. ܘܥܘܬܪ ܡܢ ܟܠ
ܘܢܨܚܢܐ ܕܟܠ. ܥܘܗܕ ܢܦܫ ܢܦܫܗ. ܡܛܠ ܠܟܠܗ ܘܡܫܡܫܝܢ ܠܐܚܝܢܘܬܐ
ܒܬܐܪܬܐ ܕܘܝܬܐ. ܚܣܝܢ ܗܟܠ ܕܫܡܝܐ ܕܒܠܥܕ ܠܡܫܬܡܥܘ ܚܒܪܐ
ܕܝܣܬܐ ܡܢ ܥܒܪܐ ܕܓܠܘܬܐ: ܓܪ [p. 58b] ܕܥܒܕܘܗܝ ܢܟܦܐ ܕܫܠܡܬܐ. ܫܠܡܬܐ
ܕܒܠܥܕ ܢܫܟܚܐ ܠܝ. ܕܫܘܟܢܐ ܡܢܬܪ ܥܘܦܪܐ ܕܢܟܟܬܐ ܡܢ
ܬܫܥܘܝܬܐ ܕܡܠܟܐ ܐܘ ܐܢܫ ܕܡܫܬܥܝܢܘܬܐ. ܬܐܪܬܐ ܕܫܟܝܢܐ ܗܦܟܐ
ܠܦܩܕܗܘ. ܟܕ ܠܐ ܒܝܕ ܡܢ ܡܫܬܠܛܢܘܬܐ ܕܢܗܪܘܢ. ܐܦ ܡܛܠ ܡܢ
ܠܐ ܡܬܡܫܚܢܘܬܐ. ܒܗܕܐ ܡܢ ܕܢܡܫܐ ܠܐܢܫܝܢ ܕܢܬܒܘܬܐ. ܒܗܘ
ܕܝܢ ܕܢܡܫܐ ܠܫܘܕܥܘܬܗ ܕܡܫܝܚܐ. ܘܡܢܗܘܢ ܠܗ ܡܢ ܐܠܗܘܬܐ
ܢܬܝܗܒܢ ܠܝ ܕܐܝܬܝܗ. ܕܡܢܗܘܢ ܟܕ ܒܗܘܢ ܒܫܘܒܚܐ ܡܫܬܒܗܠ
ܡܢ ܚܕܕܐ ܢܝܫܐ. ܚܐܫܝܢ ܓܝܪ ܐܝܟ ܠܐ. ܐܦ ܓܝܪ ܠܫܘܕܪܐ ܕܫܘܘܕܝܐ.
ܡܫܬܡܥܘܬܐ ܕܦܓܫܐ ܫܦܝܪ. ܘܢܬܚܙܐ ܠܢܝܚܐ ܕܐܦ ܠܗ ܠܫܘܦܪܐ
ܡܫܬܒܪܢܐ ܕܡܢ ܠܟܘܢ. ܫܘܐ ܗܘ ܡܢ ܟܕܘ ܫܦܝܪܐ ܕܢܘܗܪܘܬܗ.
ܘܡܛܠ ܗܢܐ ܢܫܦܫ ܠܡܫܬܥܝܢܘܬܐ ܕܐܢܫܝܢ ܐܘ ܢܟܦܐ. ܫܘܒܚܐ ܕܡܢ
ܐܠܗܐ. ܟܕ ܕܝܢܐ ܢܟܠܗ ܫܘܒܚܘܬܐ ܕܬܓܒܠ. ܘܟܠ ܗܘ ܕܝܢ ܟܠܗܘܢ
ܢܬܒܣܝܡ ܠܦܩܕܗܘܢ ܡܕܡ. ܐܢܐ ܠܝ ܗܟܢܐ. ܡܟܝܠ ܐܢܐ ܐܝܟ
ܕܟܕܒܐ ܘܡܫܡܫܢܐ ܢܬܬܚܝܒ ܠܡܠܟܘܬܐ. ܠܟܠܗ ܗܢܐ ܡܫܬܟܚܐ

ܕܒܢܝܢܐ. ܘܠܟܠ ܚܕܬܐ ܫܡܘܥܠܝܐ ܕܥܒܕܝܢ ܥܠܝܗܘܢ. ܡܬܡܨܝܢܐ
ܕܢܦܫܐ ܡܬܬܚܒܠ ܐܢܐ. ܩܢܝܢ ܗܘܘ ܠܟ ܓܒܪܐ ܕܐܣܪܬܐ: ܚܛܘܦܐ
ܓܒܪܐ ܘܡܥܒܕܢܐ ܢܟܝܠܐ. ܡܢܨܚܢܐ ܩܕܡ [p. 59a] ܦܠܚ. ܗܘ
ܕܒܗܘܓܢܐ ܕܒܝܫܬܐ ܢܩܕܡܝܢ ܗܘܘ ܡܬܚܠܬܗ. ܘܬܩܢܬܐ ܫܓܝܫܬܐ
ܗܘܘ ܠܢܦܫܝ ܒܥܠ ܕܒܒܗ. ܘܢܬܝܕܥܝܬ ܕܝܢ ܠܟܢܬܐ ܘܠܕܝܢܬܐ.
ܘܠܟܠܗ ܬܠܡܕܐ ܕܝܠܝ. ܐܟܡܐ ܕܐܦ ܐܢܐ ܢܬܝܕܥܝܬ ܡܦܝܣ ܐܢܐ.
ܚܫܒ ܕܝܢ ܘܓܒܪܐ ܕܢܫܐ: ܘܢܚܦܘܗ ܡܢܗ ܠܟܢܫܐ ܡܕܒܪܢܐ. ܘܒܗܘܓܢܐ
ܕܡܫܝܚܝܘܬܐ ܐܝܬ ܠܝ ܠܡܬܬܢܚܘ ܠܝ ܐܠܗܐ ܢܨܝܚܘܬܗ. ܐܝܟ
ܕܐܦ ܡܢ ܟܕܘ ܗܢܐ ܓܒܪܝܢ ܠܡܬܚܫܒ. ܡܛܠ ܗܢܐ ܡܚܝܬ. ܐܢܐ
ܠܟ ܕܬܬܒܝܢ ܢܗܘܐ ܗܢܐ ܡܬܚܫܒܐ ܕܠܬܡܢ ܢܬܚܫܒ. ܕܬܬܒܥܘܢ
ܢܟܠ ܗܠܝܢ ܠܐܢܫ ܒܥܠܕܒܒܐ ܘܡܕܒܪܢܐ ܕܓܘܐ. ܕܢܦܝܩܘܗܝ ܠܝ
ܠܟܢܫܐ ܗܢܐ ܦܠܚ. ܡܛܠ ܐܢܐ ܕܢܚܠܐ ܠܝ ܐܝܟܢܐ ܠܡܕܒܪܘܬܝ.
ܘܕܠܐ ܒܠܚܘܕ ܡܬܦܢܐ ܝܠܝܬ ܗܕܐ ܠܢܦܫܐ ܕܝܠܝ. ܘܟܠ ܕܝܢ.
ܐܦ ܠܟܠܗ ܦܢܝ. ܠܐ ܗܟܝܠ ܬܟܠ ܡܘܗܒܬܐ ܕܡܘܕܝܢܐ ܡܢ
ܢܡܘܣܐ ܡܫܟܚܢܐ ܕܥܒܕܬ ܐܘ ܩܝܡ ܐܠܗܐ. ܐܠܐ ܗܟܘܬ ܒܡܬܪܬ.
ܘܦܩܕ ܠܡܣܝܒܪ ܕܥܕܠܝܢ. ܘܐܠܗܐ ܠܝ ܠܒܪܢܫܐ ܕܒܟܠ ܗܕܐ. ܚܝܠܐ
ܡܟܝܟܘܬܐ ܕܫܦܝܪ ܠܡܫܡܫܘ ܠܗܘ ܥܘܠܡܐ ܡܕܒܪܢܐ ܐܠܗܝܐ ܕܡܣܝܒܪܐ.
ܘܦܩܕ ܠܝ ܐܝܟ ܕܡܢ ܩܕܡ ܠܟܢܫܐ ܗܢܐ ܡܕܒܪܢܐ. ܟܕ ܗܕܐ ܗܟܝܠ
ܬܡܝܗ. ܥܘܕܪܢܐ ܕܒܝܫܬܐ ܡܬܬܪܕܐ ܐܢܐ ܠܝ. ܟܠܗ ܕܝܢ ܠܟܢܫܐ
ܘܠܕܝܢܬܐ. ܘܠܟܠ ܩܕܝܫܐ ܕܒܗܘܢ. ܕܟܕ ܕܠܐ [p. 59b] ܥܘܕܪ
ܬܬܡܛܐ ܠܡܬܠܡܘ ܬܡܝܡܐ ܕܓܘܐ ܕܡܠܘܐܐ ܕܝܢܩܐ. ܥܕܕܘ
ܢܚܬܝ ܕܐܬܘܐ ܕܣܠܩ ܥܡܗ ܕܥܠܡܐ. ܠܬܫܒܘܚܬܐ ܕܫܡܗ ܕܡܪܝܐ.
ܕܗܘ ܕܚܝܠܗ ܥܒܝܕ ܥܘܠܡܝܢ ܕܒܝܬܐ ܠܥܘܕܪܢܐ ܕܫܡܥܘܬܗ
ܐܡܝܢ ܀ ܫܠܡܬ ܀

XLV. ÎSHÔ^-YAHBH TO MÂR CYRIACUS THE METROPOLITAN AND BISHOP.

ܠܡܝܩܪ ܒܟܠ ܐܒܘܢ ܚܣܝܐ ܡܪܝ ܩܘܪܝܩܘܣ ܐܦܝܣܩܘܦܐ
ܘܡܝܛܪܦܘܠܝܛܐ. ܐܝܫܘܥܝܗܒ ܥܒܕܟ ܫܠܡ. ܡܫܠܡܐ ܕܚܕܘܬܐ
ܐܓܪܬܐ ܕܫܘܕܥܟ ܐܘ ܐܒܘܢ ܪܚܡ ܐܠܗܐ. ܘܥܠ ܫܘܠܛܢܟ ܐܘܕܝܬ
ܠܡܪܢ. ܘܐܬܒܣܡܬ ܕܝܢ ܡܢ ܗܕܝܘܬܐ ܘܫܝܢܐ ܕܥܘܚܠܦܐ ܡܫܬܘܕܥܢܐ
ܘܪܚܡܘܬܗܘܢ. ܗܟܝܠ ܐܦ ܠܝ ܢܬܒܥܐ ܠܡܪܟ. ܡܬܒܥܐ ܕܝܢܐ ܓܒܪ
ܚܝܒ ܫܠܝܛ ܡܫܠܡ ܦܘܩܕܢܗ ܕܡܪܐ. ܡܢ ܥܒܕܘܬܐ ܕܐܢܫ ܕܢܬܦܪܩ
ܕܡܫܝܚܐ. ܗܢܘܢ ܕܥܘܕܪܢܐ ܕܐܚܝܗ ܕܒܘܩܪܐ ܐܬܬܩܢ ܗܘܘ. ܠܡܘܕܝܢܐ
ܕܡܫܝܚܘܬܗ ܡܢ ܥܘܒܐ ܕܐܒܗܘܗܝ. ܘܡܬܦܫܩܐ ܗܘܘ ܕܗܦܟܐ
ܚܠܦܝܢ ܟܠ ܐܢܫ ܗܠܝܢ. ܕܒܗ ܟܝ ܐܢܫܐ ܕܒܥܘܬܐ ܢܦܫܗ ܡܢ
ܟܠ ܚܠܦ ܚܝܐ ܕܗܝܠܐ. ܘܡܢ ܗܘܦܐ ܕܥܒܘܕܐ ܕܒܥܘ. ܐܘܟܝܬ
ܐܟܚܕܐ ܥܡܘܬܐ ܥܘܕܪܢܐ ܕܡܫܝܚܘܬ. ܘܢܗܘܐ ܐܘܠܨܢܐ ܕܢܫܬܒܩ
ܠܦܘܠܚܢܐ ܕܐܠܗܐ. ܚܘܕܪܐ ܕܒܢܝܐ ܡܬܦܢܝܢܐ. ܗܢܘܢ ܕܒܗܘܢ
ܥܘܡܪܐ ܕܢܫܬܒܩ. ܠܒܪܝܬܐ ܐܘܟܠܐ ܕܫܘܦܪܐ ܡܬܝܕܥ ܗܘܐ ܒܟܠܗܘܢ.
ܘܒܗ ܐܝܟ ܢܒܥܐ [p. 60a] ܗܝ ܕܟܠܐ ܡܬܬܗܡܢܐ ܗܘܐ ܕܐܬܗܘܐ.
ܕܡܬܝܕܥܐ ܕܒܗ ܥܘܡܪܐ ܘܡܕܒܪܢܘܬܐ ܒܟܠ ܚܝܠ. ܘܡܬܬܪܥܝܢܘܬܐ
ܕܐܠܗܐ ܡܫܒܚܐ ܕܐܝܟܐ. ܚܢܢ ܐܚܘܕܝܢ ܚܝܠܐ ܕܢܥܒܝܕ ܡܢ ܫܘܒܚܗ
ܕܐܠܗܐ. ܗܦܟܐ. ܠܡܥܒܕܢܘ ܥܡܐ ܠܝ ܟܒܝܪܗ ܒܘܝܢܐ ܕܐܢܫܐ. ܟܕ
ܒܗܘܦܟܐ ܗܒܝܠ ܕܫܘܒܚܐ ܕܐܢܫ ܗܠܝܢ ܟܝܢܐ ܗܘܝܗ. ܠܐ ܗܟܝܠ
ܟܬܒ ܫܠܝܛ. ܡܫܠܡ ܐܦ ܐܓܪܬܐ ܕܐܢܗܘܢ. ܗܢ ܕܝܢ ܢܬܚܙܐ
ܦܘܩܕܢܗ ܕܡܪܐ ܠܚܝܐ ܕܟܠܐ ܦܘܠܚܢ ܢܥܬܕ. ܘܟܬܒܬ ܡܛܠ ܟܕ
ܐܟܠ ܐܢܐ ܠܚܝܐ ܕܒܠܒܗ. ܒܚܝܐ ܕܡܢ ܟܠ ܦܪܘܫ ܐܦ ܠܝ
ܡܬܚܙܝܢ. ܘܐܡܪ ܐܢܐ ܒܘܝܢܗ ܗܢ ܕܡܢ ܦܘܡܐ ܡܫܝܚܐ ܘܡܚܝܢܐ
ܢܬܐܡܪܢ. ܕܝܢ ܠܡܫܘܚܐ ܕܝܕܝܥܐ ܗܠܝܢ ܚܟܝܡ. ܡܢܐ ܟܝ ܐܦ ܠܝ

ܢܗܘܐ. ܕܐܝܬܝܗ ܦܘܩܕܢܐ ܡܫܝܚܝܐ. ܡܢ ܟܢܫܐ ܘܡܢܗ ܕܡܬܚܢܢܐ. ܐܚܕܗ ܕܝܢ
ܐܦ ܠܡܫܡܫܢܘܬܗ ܕܡܪܢ. ܐܦ ܥܠ ܐܦܝ ܫܠܝܚ ܐܦ ܥܠ ܫܠܝܚ.
ܗܟܝܠ ܗܕܝܠ ܐܝܕܥܘܬܗ ܡܩܒܠܢܐ. ܕܬܐܪܬܐ ܕܟܘܪܐ ܠܡܬܕܪܫܘ ܕܟܘܪܐ
ܕܡܫܝܚܘܬܗ ܕܐܠܗܐ ܕܥܠܝܡ ܬܗܘܐ ܐܝܬ ܠܝ. ܕܡܢܝ ܡܢ ܟܠ
ܓܒܝܬܐ ܘܐܦ ܡܢܗ ܕܡܕܒܪܢܘܬܐ. ܦܐܪܐ ܕܚܝܐ ܕܠܥܠܡ ܢܬܠ ܠܝ.
ܕܐܠܗܘܢ ܢܗܘܐ ܕܒܠܝ ܢܫܬܡܥܐ. ܒܬܫܡܫܬܐ ܕܫܘܒܚܗ ܕܐܠܗܐ ܐܡܝܢ
ܠܫܘܒܚܐ ܕܝܢ ܗܘ ܕܡܫܠܡܐ ܠܟܠܗܝܢ ܕܠܘܬܢ ܢܬܬܫܡܫ ܡܢ
ܣܘܟܠܝ. ܟܕ ܗܘܝܬ ܕܒܝܫܘܬܐ [p. 60*b*] ܕܬܐܪܬܐ. ܒܘܡܫܠܡܐ
ܡܢܝܢܐ ܢܬܠ ܠܗ. ܢܘܟܪܝ ܕܝܢ ܠܫܘܒܚܗ ܕܝܠܢܝ. ܒܥܘܗܕܢܗ
ܕܫܠܡܐ ܡܫܡܫܢܐ ܕܫܘܒܚܐ ܠܥܒܕܐ. ܗܟܢܐ ܐܝܟ ܐܢܫܘܬܐ ܕܝܠܝ.
ܘܡܢܗ ܠܐܪܥܘܬܗ ܡܢ ܚܝܠܐ ܘܡܢ ܬܘܕܝܬܐ. ܐܠܐ ܒܗܘܢ ܕܫܠܡܐ.
ܒܚܝܠܐ ܕܝܢ ܘܒܡܫܡܫܢܘܬܐ: ܡܪܢ ܠܥܒܘܕ ܐܝܟ ܕܬܬܒܥ ܠܝ. ܘܐܢ ܗܘ
ܥܘܠܐ ܠܝ ܠܡܫܬܐܠܘ ܢܟܠܗܘܢ ܡܢ ܟܠܗ ܩܠܝܠ: ܥܘܠܐ ܠܒܢܝ
ܠܡܬܠ ܠܝ ܩܪܒܐ ܘܫܒܝܬܐ ܘܬܘܫܦܬܐ ܘܢܬܝܪܐ. ܘܐܢ ܕܝܢ
ܐܟܘܬܗ ܕܐܠܗܐ ܠܟܠ ܡܢ ܫܘܒܚܐ ܕܐܝܟ ܫܠܝܡ ܗܘܝܬ ܠܝ.
ܬܗܘܐ ܚܝܒܐ ܠܝ ܢܟܝܬܐ ܕܟܠܬܐ ܕܐܝܬܝܢ. ܐܠܐ ܒܗܘܢ ܕܫܠܡܐ
ܠܥܠܡ. ܘܟܕ ܢܬܝܕܥ ܚܠܝܨ ܐܢܐ ܦܝܣܘܬܐ ܒܚܝܪܐ ܐܡܪ ܐܢܐ. ܕܡܛܠ
ܒܠܗܘܢ ܕܝܠܝ ܠܐܦܝ ܢܚܡ ܒܠܗܘܢ ܕܝܠܝ ܩܦܘܠܐ ܠܡܫܟܚܘ ܥܒܕ ܐܘ
ܫܘܟܢ ܐܢܫܐ ܕܚܝܝܢ ܠܦܘܪܩܢܘܬܐ ܕܥܠܡܐ ܡܫܬܡܫܐ ܗܘ ܕܡܢ
ܐܒܗܘܬܐ ܠܒܝܬܘܬܐ ܢܥܒܕ. ܘܢܬܟܢܫ ܘܠܐ ܡܬܒܥ. ܐܝܟ ܕܐܡܪ
ܐܢܐ ܕܐܡܪ. ܦܐܪܐ ܓܝܪ ܕܚܝܠܝ ܘܡܬܠܠܬܐ ܕܝܗܒ. ܢܘܗܪܐ
ܕܐܝܟ ܗܘܐ ܡܬܠܝܢ ܠܘܡܫܘܚܝܢ. ܗܢܘ ܕܝܢ ܥܒܝܕܘܬܐ. ܟܕ ܐܡܬܝ
ܠܝ ܡܪܝ ܫܘܡܠܝܐ ܕܡܫܘܐ ܕܥܒܕܢܗ ܕܡܪܢ. ܩܠܝܠ ܬܘܡܬܐ ܡܢ ܐܪܒܥ
ܬܫܥܝܬܐ. ܘܡܕܡ ܐܝܟ ܠܐܒܗܘܬܐ. ܒܘܪܟܬܐ ܡܫܬܒܚܬܐ ܕܟܠܐ
ܡܘܦܩܝܢ ܐܢܬܘܢ ܠܡܪܘܬܗ. ܗܘܝܘ ܕܝܢ ܡܢܝܢܐ ܫܠܝܚܐ. [p. 61*a*]

ܐܡܬܝ ܕܠܐ ܫܠܝܢ ܒܨܝܪ ܡܢ ܡܠܝܐ ܟܠܗ ܚܕ ܘܚܕ ܡܢܗܘܢ. ܗܫܝܟܐ
ܗܟܢܐ ܐܬܪܘܚܬ ܐܝܟ ܕܙܘܥܐ ܠܩܘܒܠܟܘܢ. ܘܫܠܡܐ ܠܟܘܢ ✣ ܫܠܡܬ ✣

XLVI. ÎSHÔ'-YAHBH TO ḲÂM-ÎSHÔ' AND OTHERS.

ܠܐܚܝܢ ܚܠܝܨܐ ܕܡܗܝܡܢܘܬܐ ܕܝܪܝܐ ܘܕܪܫܢܐ ܕܩܘܫܬܐ. ܩܡܝܫܘܥ
ܘܫܡܥܘܢ ܘܒܪܨܘܡܐ ܘܫܠܝܡܘܢ ܘܐܝܫܘܥ ܘܒܪ ܣܗܕܐ ܘܕܢܝܐܝܠ.
ܘܫܠܝܡܘܢ ܐܚܝܢܐ ܕܡܫܡܫܝܢ ܒܡܫܡܫܢܘܬܗ ܕܐܠܗܐ ܒܡܕܝܢܬܐ ܩܕܝܫܬܐ
ܕܒܝܬ ܩܘܣܐ: ܗܘ ܕܐܠܗܐ ܢܣܝܒ ܥܠ ܫܠܡܐ ܕܡܫܝܚܐ ܠܟܘܢ ܣܓܝ ܫܠܡܐ
ܠܡܦܠܚܢܘܬܗ ܕܫܠܡܐ ܘܠܬܪܥܝܬܐ ܕܚܝܐ ܕܕܝܪܝܝܢܐ. ܒܝܬܐ ܕܒܝܫܘܬܗ
ܘܡܫܝܚܘܬܐ: ܗܘ ܕܐܠܗܐ ܕܠܟܘܢ ܡܫܘܕܥ ܡܕܡ ܫܪܝܪܐ ܕܐܬܚܙܝ ܒܢܦܫܗ
ܠܡܝܬܝ ܗܕܐ ܐܘ ܐܝܬܐ ܡܢܗܘܢ. ܗܘ ܕܫܠܡܗ ܒܟܘܢ ܡܢ ܒܪܘ.
ܗܘ ܕܡܢ ܩܕܡ ܥܠ ܙܒܢܐ ܕܗܘܐ ܢܬܐܡܪ. ܕܝܠܗ ܠܟܡ ܒܪܗ
ܕܐܝܬܐ ܘܢܣܒܬ ܒܗ ܗܝܡܢܘܬܐ ܥܠ ܐܪܥܐ. ܩܕܝܫܘ ܠܗܢ ܗܘܐ ܐܝܟ
ܕܒܩܠܐ ܒܚܕ ܬܫܘܒܚܬܐ ܕܫܘܒܚܢܗ ܠܡܫܒܚ ܦܘܩܕܢܐ ܕܦܬܓܡܗ
ܕܡܪܢ. ܕܠܐ ܠܟܡ ܣܓܝܐܝܢ ܠܗ ܒܗܝܡܢܘܬܐ. ܐܡܝܢܐ. ܫܡܥܬ ܓܝܪ
ܐܢܐ ܡܢ ܩܕܝܡ ܘܠܐ ܣܓܝ ܠܡܗܝܡܢܘ. ܘܐܘܫܦܬ ܫܡܥܬ ܡܢܕܪܫ.
ܘܐܬܬܣܝܡܬ ܕܒܠܐ ܦܘܠܓ ܐܝܟ ܕܦܪܫ ܣܓܝܐܘܬܟܘܢ ܫܪܝܪܐ ܚܕ ܡܢ
ܗܢܘܢ ܕܡܕܝܢܝܢ ܒܚܘܒܐ ܕܠܦܦ. ܘܦܩܕ ܕܢܩܡܘܢ ܕܢܗܘܐ ܠܘܩܒܠ
ܥܠ ܬܪܥܐ ܕܦܘܢܝܬܐ. ܗܘ ܕܫܝܡ ܗܘܐ ܠܟܘܢ ܒܠܒܗ ܣܓܝ [p. 61 *b*]
ܐܫܝܢܐ ܕܥܒܕܬܐ ܩܕܝܫܬܐ ܒܝܬܢܐ ܕܒܗ ܟܠܗ. ܘܐܬܡܢ ܒܠܒܗ
ܥܕܬܐ ܕܠܘܬܟܘܢ ܘܩܪܝܬ. ܟܕ ܐܝܬܘܗܝ ܒܠܒܟܘܢ ܐܝܟ ܕܐܦܩܐ ܕܒܠܐ
ܢܦܩ ܐܬܡ ܡܬܬܥܒܕܝܢ ܗܘܝܬܘܢ. ܘܐܬܚܬܪܘ ܦܘܩܕܢܟܘܢ ܡܢ
ܡܠܬܐ. ܘܐܬܬܥܝܪܘ ܒܪܚܡܝܟܘܢ ܡܢ ܚܘܒܘܬܐ ܘܠܐ ܢܬܬܚܝܒ ܒܟܘܢ
ܕܐܘܡܝ ܐܝܟܢ ܐܦ ܒܪܝܡܐ ܠܒܝܬ ܐܠܗܐ. ܘܩܥܡ ܐܢܐ ܕܫܠܝܡܐ
ܥܠ ܐܦܝܗ ܐܘܪܚܐ ܥܠ ܒܝܬܗ. ܐܡܝܢܐ ܕܢܬܬܐ ܗܘܐ ܣܓܝܐܘܬܟܘܢ

ܒܥܘܕܪܢܗ ܕܐܠܗܐ. ܘܐܬܬܡܨܝܘ ܗܝܡܢܘܬܗܘܢ ܠܡܬܬܒܪܘ ܡܢ
ܘܡܫܝܚܘܬܐ ܫܦܝܪܐ ܕܠܐܝܡܬܐ ܘܠܡܬܚܙܝܐ. ܡܕܝܢܬܐ ܕܥܘܕܪܢܗ ܕܡܚܘܬܐ
ܡܫܡܫܢܐ ܫܦܝܪܐ ܡܘܕܝܢ ܟܕ ܘܡܫܟܚܐ ܐܝܬܝܗܘܢ ܘܡܘܗܒܬܐ ܘܚܘܝܐ
ܕܢܝܚܐ ܘܥܠܝܗ ܘܗܘܝܐ ܟܠܗ ܕܐܡܪܝܢ ܐܝܟ ܕܡܬܒܪܝܢܘܬܗ. ܟܠܐ ܕܚܝܘܬܗ
ܫܪܝܪܐ ܕܠܘܕܪܐ ܘܐܦܠܐ. ܟܕ ܚܕܝܘܬܐ ܕܡܬܝܕܥܐ ܐܝܟ ܕܡܬܚܫܒܐ ܘܟܠܐ
ܘܟܕ ܕܐܡܬܝ. ܚܠܝܬܐ ܐܡܪܐ ܐܝܟ ܐܦ ܗܘ ܡܢ ܠܡܦܩܘ ܕܡܬܚܫܒܝܢ،
ܡܬܝܕܥܬܐ ܕܒܝܠܘܬܐ ܡܢܗܘܢ ܕܗܘܡܢܝܢܘܬܗܘܢ ܐܠܗܘܬܐ ܡܢ ܣܓܝܐ ܥܠ
ܡܫܬܟܠܝܢ. ܐܠܐ ܐܝܟ ܐܢܫܐ ܕܟܠܐ ܗܟܢ ܐܢܘܢ، ܘܟܠܐ ܐܠܗܐ ܕܟܠܗܘܢ.
ܐܦ ܠܗܘܢ، ܠܐܪܥܐ ܩܕܝܫܬܐ ܘܡܫܝܚܝܐ ܠܟܠܗ ܡܢ ܫܘܠܛܢܐ ܕܒܐܪܥܐ
ܢܦܫܗܘܢ. ܘܬܪܝܗܘܢ ܒܟܠܗܘܢ، ܠܟܠܗ ܕܢܗܘܐ ܕܐܫܬܘܕܥܘܢ. ܒܝܕ ܗܘܐ
ܢܦܩܐ ܕܟܠܐ ܢܦܫܗܘܢ، ܕܗ. ܘܡܢܗ ܗܝ ܡܢܗܝܢ ܡܢܗܝܢ. ܕܐܝܬܝܗܘܢ،
ܐܡܪܐ ܕܘܟܠܐ ܢܒܥܐ. ܐܘ ܡܢܗ ܗܘܦܟ ܕܒܫܠܝܚܐ ܕܡܠܘܬܐ: ܢܒܝܘܬ
[p. 62a] ܡܟܬܒܐ ܕܡܦܩܘܠܬܗܘܢ. ܐܘ ܐܝܟܢܐ ܠܗ ܕܘܝܐ ܘܒܟܝܢ
ܠܡܢܝܢܐ ܕܟܠܗܐ ܢܬܒܥܘܢ: ܟܠ ܟܪܝܟ ܕܢܫܠܡ ܠܘܬܗ ܡܕܝܢܬܐ
ܕܒܡܗܝܡܢܐ. ܠܝ ܐܘ ܐܒܕܬܐ ܡܬܩܪܝܐ ܘܕܝܪܝܐ. ܐܬܬܘܣܦ ܠܟܘܢ
ܢܗܘܐ ܕܡܬܢܟܪܝܢ ܐܢܫܘ ܒܡܠܬܐ. ܘܐܢܗܘ ܕܟܠܐ ܘܐܟܝܢܐ ܗܘܟܢܐ
ܐܬܩܢ ܠܟܠܗ ܒܘܢܐ ܕܦܘܪܩܢܘܬܟܘܢ. ܕܬܫܘܒܬܐ ܕܗܝܡܢܘܬܟܘܢ،
ܗܕܐ. ܗܢܘ ܕܝܢ ܕܟܠܐ ܗܝܡܢܘܬܟܘܢ، ܘܟܠܐ ܡܬܬܘܣܦܢܘܬܟܘܢ،
ܕܥܠ ܗܘܢܟܐ ܗܘܐ ܕܟܠܗ ܠܬܡܢ ܘܠܬܚܘܬ. ܥܘܠܐ ܡܬܗܦܟ
ܠܝ ܕܡܦܘܠܬܐ ܕܗܦܟܬܐ. ܐܝܟܢ ܕܒܘܪܟܬܐ ܕܡܬܐܡܪܐ ܕܗܦܟܬܐ
ܕܠܟܠܡܐ. ܢܬܒܥܢ ܠܡܘܕܝܘ ܢܦܫܗܘܢ، ܡܢ ܗܝܡܢܘܬܐ ܕܩܘܫܬܐ
ܘܫܒܝܚܐ ܫܪܝܪܐ. ܟܕ ܟܠܗ ܥܘܢܝܢ ܕܥܘܠܐ ܕܗܘܐ ܕܐܟܪܙܬ ܐܝܟ
ܕܬܬܢܝܚ. ܘܡܬܬܚܫܒ ܐܝܟ ܕܘܟܪܢܐ ܘܡܬܦܩܕ ܐܝܟ. ܘܠܒܘܡܬܐ
ܕܝܘܡܢܐ ܢܦܫܐ ܡܬܬܢܝܚ ܐܝܟ. ܢܬܒܪܟ ܟܕ ܡܢܬܐ ܐܝܟ ܥܠ ܟܠܢ.
ܕܐܝܢܐ ܘܒܡܟܢܘ ܥܒܕ ܡܒܥܘܬܐ ܕܢܫܝܢܐ ܠܡܢܬܐ. ܗܢܘ ܕܝܢ ܕܒܟܘܢ.

ܕܐܬܬܢܝ ܡܢܟܘܢ܆ ܐܦ ܒܗ ܒܓܢܣܗܘܢ ܬܒܝܐ ܐܢܘܢ. ܕܐܦܝܣܩܘܦܐ ܟܘܬܒܐ.
ܘܡܢܟܘܢ ܕܝܢ ܡܕܡ ܚܠܝܬܐ ܕܡܗܝܡܢܘܬܐ ܥܢܝܕܬܐ. ܘܡܬܘܠܡܕܢܐ ܟܢܫܐ
ܕܓܙܪܬܐ ܢܫܝܢܐ. ܘܐܘܟܝܬܗܘܢ ܣܓܝ ܒܕܘܟܝܬܐ ܕܒܝܬܟܘܢ ܒܟܠܗ
ܥܡܐ ܟܢܫܐ ܕܐܬܪܘܬܟܘܢ. ܘܥܠܘ ܡܢܟܫܐ ܗܘܐ ܕܢܬܬܟܢܫ ܗܘܐ ܡܢ
ܢܟܬܗ. [p. 62b] ܕܡܫܘܬܐ ܟܘܪܗܢܐ ܢܦܫܗܘܢ܆ ܐܦܝܣܩܘܦܐ: ܗܘ
ܕܢܫܘܬܦܗ ܢܬܠܘ ܘܢܘܪܐ ܗܠܝܢ ܗܘܬܟܝܬܐ ܕܢܣܟܠܗ ܕܡܫܝܚܐ ܒܦܢܝܬܐ
ܗܕܐ. ܘܐܬܟܪܝܬ ܥܘܕܪܐ ܐܢܫ ܗܘ ܠܘܣܟܠܗܘܢ܆ ܒܕܡܘܬܐ ܠܒܝܫܐ
ܘܠܫܘܬܐ. ܒܕܡܘܬܐ ܕܐܬܚܙܝ ܐܠܘܗܝ ܘܒܘܪܫܗ ܘܕܪܟܗ ܘܒܝܬܗ
ܘܫܪܟܐܗ ܠܫܪܟܐ ܕܒܢܝܗ. ܘܢܟܬܐ ܗܘܐ ܗܘܐ ܣܓܝ ܘܢܦܘܩ ܠܒܢܝܐ
ܕܒܢܘܗܝ. ܒܕ ܡܢܗܘܢ ܒܢܝܗܘܢ ܘܒܢܬܗܘܢ܆ ܐܝܟ ܫܘܪܒܐ ܠܗܘܬܟܝܬܐ
ܡܟܡܟܢܘܗܝ ܕܫܟܢܐ. ܘܡܢܗܘܢ ܟܫܝܪ ܕܢܫܬܪܝܬܐ ܕܒܪܫܟܢܐ:
ܐܝܟ ܐܢܫܐ ܕܐܘܟܝܬܘ ܡܕܝܢܬܗܘܢ. ܘܗܘܝܘ ܟܘܬܐܦܐ ܘܢܒܝܐ ܘܡܣܟܠܢܐ
ܘܡܢܩܕܐ ܘܡܟܢܫܢܐ ܘܡܟܢܫܢܐ ܕܗܘܬܟܝܬܐ: ܗܢܘܢ ܕܗܘܘ ܡܢܗܘܢ܆
ܢܫܘܥܐ ܦܫܝܛ. ܡܢܐ ܗܘ ܦܫܝܛ ܗܘܐ ܘܡܢܫ. ܘܕܐܬܚܙܝ ܩܠܝܠ ܐܠܐ
ܗܘܐ ܠܒܢܝܗܘܢ ܚܠܦܝܢ ܕܒܦܪܘ ܒܟܪܝܘܬܐ ܟܢܫܐ ܕܗܘܬܟܝܬܐ
ܕܢܟܠܗ ܘܢܬܟܠܡܘ ܠܗܘܬܟܝܬܐ. ܢܠܐ ܟܠܠܐ ܗܘ ܠܦܪܘܣܐ ܓܘܫܡܗ
ܕܚܝܐ. ܐܦ ܥܕܬܐ ܗܘ ܗܘܐ ܦܘܡܐ ܗܘ ܟܪܘܙܐ: ܡܢ ܡܟܪܙܘܬܐ
ܕܠܫܡܐ ܠܟܢܫܘܬܐ ܕܒܢܘܗܝ. ܡܢܥܘ ܓܝܪ ܟܠܝ ܒܘܪܟܐ ܕܘܟܬܐ ܒܝܬ
ܒܝܬ ܕܢܣܠܬܐ ܕܡܫܝܚܐ ܡܪܢ. ܗܟܝܠ ܐܦ ܟܘܪܗܢܐ ܡܫܝܚܝܐ
ܐܦܝܣܩܘܦܐ ܗܘ ܕܠܒܝܫܠܗ ܕܦܐܬܟܪܐ ܡܢ ܚܡܐ ܕܟܢܫܐ ܒܢܫܡܬܐ
ܕܢܦܝܩܘܬܗ ܒܟܠ. ܘܡܬܟܪܝܐ ܟܢܫܐ ܕܗܘܬܟܝܬܐ ܥܡܝܩܬܐ: ܐܘܪܚܐ
ܠܒܢܝܐ ܕܐܘܠܨܢܗ ܘܠܒܢܝܐ ܦܠܓܘܬܐ ܕܡܢܗ. ܗܟܝܠ ܘܒܠܗܘܢ
ܐܬܪܘܬܐ [p. 63a] ܡܬܘܡܢܘܬܐ ܕܟܠ ܚܕ ܚܕ ܡܢܟܘܢ. ܗܢܘܢ ܕܒܗ
ܥܡܐ ܟܢܫܐ ܘܗܘܬܟܝܬܐ ܕܒܝܬܐ ܥܒܝܕ ܡܢ ܫܢܐ ܕܦܠܓܘܬܐ. ܘܥܒܕܘ
ܢܟܪܝܐ ܕܗܘܬܟܝܬܗܘܢ ܘܕܢܒܫܘܬܗܘܢ ܘܕܢܦܩܘܬܗܘܢ ܘܕܥܘܠܫܢܗܘܢ

ܘܡܕܒܪܢܘܬܗܘܢ ܠܟܘܢ. ܘܡܛܠ ܕܗܐ ܐܦ ܒܥܕܬܐ ܕܐܠܗܘܬܐ ܡܫܝܚܘܬܗ
ܠܡܕܒܪܢܐ ܕܝܠܝܬܟܘܢ ܠܘܬ ܐܠܗܐ ܡܬܩܒܠ: ܗܐ ܡܟܝܠ ܠܘܬܟܘܢ
ܒܥܘܕܪܢܗ ܕܐܠܗܐ ܘܒܬܘܕܝܬܐ ܘܒܨܠܘܬܐ ܕܐܒܗܝܬܟܘܢ: ܒܠܒܗ
ܐܝܟܢܐ ܘܒܝܘܡܬܐ ܘܒܠܫܢܐ ܕܝܬܒܘܟܘܢ ܒܥܕܬܐ ܗܕܐ. ܡܛܠ ܕܐܦܠܐ
ܒܥܕܢܐ ܡܢ ܚܝܠܝܢ ܢܬܚܫܒ ܠܟܘܢ ܡܛܠ ܒܟܘܪܗ. ܠܬܪܥܘܬܐ
ܘܠܡܕܒܪܢܘܬܐ ܕܒܗ ܐܚܝܢܟܘܢ. ܐܠܐ ܕܒܟܠ ܢܘܟܪܝܐ ܕܝܢܗ ܕܐܠܗܐ
ܕܝܠܝܬܟܘܢ ܒܥܕܬܐ ܒܢܘܬܐ. ܬܘܒ ܒܠܒܐ ܠܒܢܘܬܗ ܕܐܠܗܐ ܕܝܗܒ
ܗܒܝܒܝܢ ܒܫܘܠܛܢܗ. ܐܝܟ ܗܟܢܐ ܐܘ ܐܝܟ ܐܚܪܢܐ. ܡܛܠ ܕܡܫܡܫ
ܐܢܐ ܕܡܢ ܒܥܕܬܐ ܫܠܝܚܐ ܕܐܚܝܢܟܘܢ ܒܗ. ܒܟܠ ܐܦ ܡܢ ܕܒܪܢܘܬܗ
ܕܒܝ ܫܘܬܦܐ ܡܩܒܠܝܢ ܐܢܬܘܢ. ܘܕܠܡܐ ܕܐܦܠܐ ܐܢܐ ܐܚܪܝܢ ܢܬܩܪܐ
ܕܡܫܡܫܢܘܬܟܘܢ ܡܫܝܫܝܢ ܐܢܬܘܢ. ܕܡܛܠ ܗܕܐ ܡܫܦܝܢ ܐܢܐ. ܡܢ ܕܐܝܟ
ܡܢܐ ܕܘܠܐ ܢܬܚܘܒ ܠܟܘܢ ܥܠ ܡܕܡ ܗܕܐ. ܐܦ ܫܡܥܬ ܐܢܐ ܕܝܢ
ܕܟܠ ܐܠܗܐ ܡܬܝܕܥ ܡܢ ܕܟܠ ܢܘܟܪܝܐ ܚܝܠܐ ܚܘܝܕܘܢܟܘܢ
ܒܥܕܬܐ ܗܕܐ. ܘܡܦܪܫ ܗܘ ܕܐܠܗܐ ܢܚܘܝܟܘܢ ܒܩܘܫܬܐ ܕܗܝܡܢܘܬܗ.
ܘܐܦ ܢܬܐ ܫܠܡܐ [p. 63b] ܘܫܝܢܐ ܢܚܘܐ ܠܟܘܢ. ܘܢܬܠ ܐܝܩܪܐ ܐܚܝܢܟܘܢ.
ܘܐܝܟܢܐ ܕܟܝܠ ܠܘܬܟܘܢ ܫܕܪܬ ܐܓܪܬܐ ܕܬܘܕܝܬܐ ܕܐܒܗܝܬܟܘܢ
ܢܗܘܐ ܕܝܠܝ. ܘܕܝܢ ܚܣܝܢ ܐܢܬܘܢ ܠܡܣܪ ܕܐܝܟܢ ܕܠܐ ܐܘ
ܠܐ. ܘܫܢܐ ܠܡܐܡܪ. ܕܝܢ ܠܘ ܠܡܬܪܢܝܘ ܐܘ ܕܢܬܐܡܪ ܡܢܟܘܢ
ܠܟܠܢܐ ܕܢܫܬܡܠܐ. ܕܝܢܐ ܕܢܫܬܡܥܘܢ ܒܗܕܐ. ܐܦ ܡܫܬܟܚ
ܠܐܚܝܢܐ ܐܚܪܢܝܬܐ ܕܝܠܝܬܐ ܕܫܡܥܬ ܐܢܬܘܢ ܥܠ ܢܦܫܟܘܢ
ܘܥܠ ܢܦܫܬܟܘܢ ܘܥܠ ܐܚܝܟܘܢ ܒܥܘܢܝܐ ܕܬܘܕܝܬܐ ܕܝܠܝ.
ܘܡܬܒܥܝܢ ܐܢܬܘܢ ܫܠܡܐ ܟܠܗܝܢ ܗܢܘܢ ܕܐܬܒܥܝ ܗܟܢܐ ܒܡܫܡܫܢܘܬܐ
ܕܒܛܝܒܘܬܗ ܥܠ ܬܪܥܐ ܕܥܕܬܟܘܢ. ܘܡܫܬܘܐܝܢ ܐܢܬܘܢ ܠܟܠܗ
ܕܥܕܬܐ ܕܘܟܬܐ. ܠܡܥܒܕܗ ܘܠܡܫܬܘܕܥܘܬܗ ܘܠܡܫܡܫܢܘܬܗ
ܘܠܡܬܒܪܢܘܬܗ ܐܝܟ ܕܒܗ ܠܥܒܕܗ ܕܐܠܗܐ. ܠܡܛܠ ܠܚܕܐ ܡܢ

ܚܙܬܐ ܕܫܒܒܠ ܐܒܐ ܘܠܡܫܬܘܕܥܘ ܒܐܕܘܐ ܐܠܗܝܐ ܠܐ ܡܫܬܟܚܝܢ
ܐܢܫܘܢ ܒܡܠܬܗ ܕܡܪܢ. ܘܐܦ ܠܟܢ ܘܥܡ ܡܬܬܟܠܝܢ ܐܢܫܘܢ
ܒܟ ܟܠܗܝܢ. ܐܝܬܝܗܘܢ ܐܢܫܘܢ ܐܘ ܡܫܟܚܘܢ ܒܗܘܢ ܗܘܠܡܢܐ. ܕܡܢ
ܦܘܪܩܢܐ ܠܗ ܕܡܫܝܚܐ ܗܘܝܘ ܗܘ ܕܝܗܒܗ. ܠܐ ܡܬܡܪܢܐ ܠܡܫܒܚ. ܠܐ
ܓܝܪ ܡܫܬܪܝܢ ܚܫܝܫܐ ܡܬܦܠܓܢܐ. ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܚܕܐ ܘܡܘܬܐ ܚܕ
ܐܠܗܐ ܡܫܬܪܪ. ܘܐܦ ܠܟܢ ܘܡܫܬܪܘ ܐܢܘܢ ܡܢ ܐܝܕܐ ܕܗܝ ܫܠܝܬܐ:
ܐܠܐ ܡܫܬܘܫܝܢ ܐܢܫܘܢ ܠܡܘܬܪܘ ܐܢܘܢ ܠܡܗܝܡܢܐ ܘܠܡܬܦܩܘ ܐܢܘܢ
ܟܠ ܚܝܠܐ ܗܢܐ. [p. 64a] ܐܢܫܘ ܕܐܬܬܟܠܠ ܠܟܘܢ ܒܟܠܗܘܢ
ܒܥܠܝܬܐ ܫܡܘܥܘ ܗܕܝܠ ܐܘ ܓܒܪܐ ܐܝܟ ܒܠܡܫܬܪܝ ܒܫܒܩܬܐ. ܘܗܕܐ
ܕܫܘܪ ܠܫܘܪ ܘܕܐܠܗܐ ܠܐܠܗܐ. ܘܗܘ ܕܝܢ ܐܠܗܐ ܡܬܪܡܪܐ ܗܘ
ܕܡܛܝܐ ܒܐܝܕܘܗܝ ܒܠ ܚܝܠܘ ܕܐܝܬܝܘܬ ܒܪܝܫܝܬܗܘܢ. ܗܘ ܐܝܬܘܗܝ ܡܫܬܒܚܢ
ܒܟܠ ܥܕܢ ܚܝܒ ܠܡܫܬܒܚܘ ܒܫܡܗ ܒܟܠܥܕܢ. ܒܟܠܗܘܢ ܬܘܕܝܬܐ
ܕܫܡܝܢܐ ܐܡܝܢ ❖ ܫܠܡܬ ❖

XLVII. ÎSHÔʿ-YAHBH TO MÂR GABRIEL THE METROPOLITAN BISHOP.

ܠܡܝܩܪܐ ܒܟܠ ܐܒܘܢ ܡܪܝ ܓܒܪܝܐܝܠ ܐܦܝܣܩܘܦܐ ܡܝܛܪܦܘܠܝܛܐ.
ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܫܐܝܠ ܣܓܝ ܗܘܐ ܠܘ ܐܒܘܢ. ܟܕ ܡܢ
ܡܫܬܐܠܐ ܕܒܪܝܬܐ ܐܘܕܝܥܘܢ. ܠܗܘܢ ܐܝܟ ܕܐܠܗܐ ܫܘܫܛܐ
ܡܬܚܫܒܬܐ ܕܐܬܬܐܡܪܘ. ܐܝܟܢ ܒܫܘܕܥܐ ܐܦܐ ܕܡܫܬܟܚܝܢ. ܘܡܢܝܢ
ܕܘܒܪܐ ܗܘ ܡܦܫ ܗܘܐ ܠܡܫܬܒܚܘ ܘܫܢܝ ܡܫܬܒܚܝܢ ܗܘܝܢ. ܒܐܝܟܢ
ܐܘܪܚܬܟܘܢ ܒܬܘܟܠܢܐ ܡܗܝܡܢܐ. ܘܠܐ ܫܠܝܛ ܒܐܒܐ ܘܐܡܐ ܕܗܠܝܢ.
ܐܠܐ ܚܝܡܗ ܚܝܠ ܫܘܪܐ ܕܡܦܩܢܘܬܟܘܢ. ܦܘܫܘ ܚܠܝܢ ܡܫܬܒܠܝܢ
ܡܬܚܡܬܢܘܬܐ ܕܚܝܠܘܬܗ ܕܐܠܗܐ. ܒܬܪܡܘܬܐ ܕܠܒܐ ܡܢ ܡܠܬܐ.
ܘܠܡܬܚܡܬܐ ܕܫܘܒܚܐ ܡܢ ܦܐܪܝܢ ܕܢܦܫܐ. ܘܠܡܫܬܡܥܘ ܡܢ ܠܒܘܫܐ.
ܠܡܫܡܥܘ ܕܝܢ ܠܣܘܟܠܐ ܕܡܬܚܫܒܬܗܘܢ ܚܕܝܬܐ. ܘܠܐ ܒܬܘܪܗܬܐ

ܟܘܪܗ ܠܬܘܕܝܬܐ. ܡܛܠ ܕܐܡܪܐ ܕܝܠܢ ܐܦܢܝܬ. ܘܠܐ ܕܠܫܘܢ. ܐܠܐ
ܐܦ ܐܝܬ ܠܝ ܣܒܪܐ: ܕܐܝܬܝܗ ܡܬܬܒܥܢܐ ܬܘܬܝܬܐ ܕܚܝܠܗ ܕܡܪܢ.
ܠܡܦܩܘܣܘ ܠܡܕܒܘܬܗ [p. 64b] ܕܟܢܝܫܬܐ ܡܢ ܥܘܠܐ ܕܒܡܠܟܐ
ܫܠܝܛ. ܐܝܟ ܕܐܦ ܡܢܟܝܢ ܢܟܪܘ ܠܡܢܟܝܢ. ܬܚܘܬ ܗܪܟܐ ܐܬܪܗܘܬܗ
ܕܗܠܝܢ. ܘܬܘܕܝܬܐ ܣܓܝܐܬܐ ܠܡܪܢ. ܐܝܟ ܕܘܪܫܐ ܘܟܠ ܕܡܬܬܒܥܢ
ܕܝܢ ܥܠܐ. ܕܥܘܡܪܢܐ ܡܢܝܬܐ ܢܣܒܬ ܕܡܬܠܘܬܗ ܕܐܠܗܐ. ܠܬܥܒܘܕܬܐ
ܕܝܕܥܬܐ ܫܦܝܪܬܐ. ܘܠܝܕܘܥܬܐ ܕܡܗܝܡܢܐ. ܠܟ ܕܝܢ ܐܬܚܙܝܬ. ܕܐܦ
ܠܬܘܕܝܬܐ ܗܝ ܕܩܕܡ ܫܠܝܛ ܡܢ ܡܢܝܢܗ ܕܡܦܩܐ ܕܐܘܠܨܢܐ
ܐܬܬܢܝܚ ܡܢܟ ܠܢܦܫܟ. ܐܢܬܬܗ ܠܝ ܝܕܥ ܒܬܝܒܘܬܐ ܗܕܐ.
ܡܢܗ ܕܐܝܬܘܗܝ ܬܪܝܢ ܒܬܝܒܘܬܐ ܕܡܥܡܪܢܘܬܗ ܕܫܠܡܐ.
ܘܫܘܪܪܐ ܒܡܕܝܢܬܐ ܕܚܝܠܗ ܕܐܠܗܐ. ܘܥܘܫܢܐ ܫܠܝܛܐ ܕܡܢ
ܥܠܝ ܕܢܦܫ ܠܝ. ܡܢ ܡܟܬܫܢܘܬܐ ܗܝ ܕܠܐ ܡܬܦܪܩܐ. ܘܡܢ ܬܪܝܢ
ܡܬܩܕܡ ܬܬܪܥ. ܘܡܢ ܬܬܪܥ ܬܘܕܝܬܐ ܘܬܫܒܘܚܬܐ. ܘܥܡ ܒܠܗܝܢ
ܐܦ ܥܠ ܡܫܝܠܘܬܢ ܚܝܠܐ. ܕܥܕܥܕܐ ܕܩܘܡܢ ܕܚܝܐ ܕܥܘܕܪܢ ܠܝܫܘܥ
ܕܐܠܗܐ ܫܠܡܬ

XLVIII. ÎSHÔʿ-YAHBH TO JOHN THE ARCHDEACON AND ṬENÎ OF ARBELA.

ܠܩܫܝܫܐ ܕܐܠܗܐ ܐܚܝ ܡܪܝܡܐ ܝܘܚܢܢ ܐܪܟܕܝܩܢܐ ܘܛܢܝ ܪܚܝܡܝ. ܘܫܠܡ
ܟܕ ܡܗܝܡܢܐ ܕܐܠܗܝܐ. ܘܒܠܗܘܢ ܐܝܠܝܢ ܕܥܡܗܘܢ ܒܐܬܪܐ ܠܝ.
ܝܫܘܥܝܗܒ ܒܡܪܢ ܫܠܡ. ܫܠܝܚܬ ܘܫܪܝܬ ܐܝܠܝܢ ܕܐܬܬܗܘܢ ܠܝ.
ܘܟܠ ܚܫܚܘܬܟܘܢ ܕܡܪܝܚܬܐ ܕܐܝܬܐ. ܘܬܚܘܝܬܐ ܕܚܘܒܟܘܢ
ܕܠܘܬ ܒܝܕܘܬܢ. ܐܘܕܝܬ ܠܡܪܢ. ܒܟܠ ܠܗ ܢܦܫܘܬܐ ܠܬܐܪܬܐ
ܕܒܝܕܘܬܢ. ܠܘܬ ܐܝܠܝܢ [p. 65a] ܕܡܢܝܢܟܘܢ ܕܐܬܬܗ ܐܬܕܝܢܝܢ
ܕܦܩܘܕܝܢ. ܕܐܡܪܬ ܠܟ ܡܫܟܚܢܘܬܐ ܐܝ ܐܢܫ ܢܦܝܫ ܡܬܕܒܪ. ܡܢܟܘܢ
ܕܡܬܒܝܕ ܒܘܝܢܐ ܗܢܐ. ܥܘܗܕܢܐ ܕܐܝܟ ܗܢܐ. ܐܘ ܠܟ ܡܢܟܠ ܣܒܪܐ

ܕܝܘܬܪܢܐ ܕܦܫܝܛܐ ܡܬܬܘܝܒ ܐܢܐ. ܠܘܬ ܒܘܝܢܐ ܕܗܘܦܟܗܘܢ. ܐܘ
ܒܡܬܬܪܥܝܢܘܬܐ ܕܠܒܝܫܝ ܦܓܪܢܝܐ. ܘܡܪܢܐ ܕܠܗܘܢ ܕܠܒܘܫܪܐ ܐܝܟܢܐ
ܕܐܬܒܪܘܢܐ ܕܡܢ ܠܚܘܕܝܐ ܡܬܚܙܐ. ܟܕ ܫܩܠ ܐܢܐ ܠܐܬܒܘܢܬܗ ܕܡܪܢ
ܡܘܕܐ ܐܢܐ. ܕܒܢܘܡܘܣܐ ܡܦܪܫܢܐ ܐܬܝܗܒ ܗܘܐ ܒܗܘܢ. ܘܠܐ
ܐܪܦܝܬ ܒܬܠܘܬܗ ܕܐܠܗܐ ܠܒܢܝܢܘܬܢ. ܠܡܬܦܢܝܘ ܒܫܒܪܐ
ܕܐܬܪܗ ܕܟܢܐ. ܗܢܘܢ ܕܒܪܘܝܬܐ ܕܐܘܬ ܐܣܟܝܡܬܐ ܒܟܝܢܗ.
ܘܕܐܢܐ ܐܪܥܐ ܒܘܪܟܐ ܕܒܚܠܗ. ܘܫܘܪܝܐ ܡܦܪܫܐ ܕܒܫܒܝܠܘܬܐ
ܐܠܝܪܬܐ ܢܬܦܢܘܢ. ܘܒܘܚܠܦܐ ܕܝܘܡܐ ܚܕܬܐ ܐܢܝܢ ܕܠܡܦܢܝܢ
ܢܬܒܣܡܘܢ. ܘܡܬܦܢܝܢܘܬܐ ܕܒܢ̈ܝܐ ܐܢܫܐ ܕܗܕܝܘܛܐ ܘܕܝܘܢܝܐ.
ܘܦܐܝܐ ܕܡܢ ܗܠܝܢ ܡܬܬܚܙܝܐ ܠܡܘܬܪܢܐ ܕܢܝܫܐ ܕܦܫܝܛܐ. ܟܕ ܒܪܝܐ
ܕܐܝܠܝܢ ܕܠܗܠܝܢ ܡܬܢܩܦܝܢ ܒܚܘܦܝܐ ܒܪܝܪܐ. ܘܒܝܢܬܐ ܠܡܬܒܪܢܘ
ܕܐܝܠܝܢ ܕܡܢ ܗܠܝܢ ܒܚܝܪܝܢ. ܠܐ ܐܬܝܗܒ ܐܢܐ ܕܫܒܩ ܐܢܐ. ܕܒܪܝܐ
ܕܪܦܝܐ ܡܦܪܢܣ. ܒܘܡܗܐ ܒܝܬ ܩܦܝܣܐ. ܘܠܐ ܡܢܝܢ ܡܘܬܐ
ܠܐܢܫܝܢ. ܡܛܠ ܗܢܐ ܗܟܢܐ ܒܪܦܝܐ ܗܘ. ܕܒܠܥܕ ܒܡܬܪܓܡܢܘܬܐ ܕܢܬܩܒܠ
ܕܗ ܒܩܘܐ. ܟܕ ܡܬܬܚܫܚ ܕܐܝܠܝܢ ܕܪܦܝܢ ܠܡܪܢ ܟܕܘ ܠܗ ܒܕܒܪ
[p. 65 b] ܐܝܟ ܡܕܒܪܢܐ ܕܐܝܬܘܬܟܘܢ ܐܝܟܘ ܕܡܬܒܥܘܢܝܢ ܠܡܠܟܐ:
ܐܬܬ ܠܝ ܠܡܫܘܬܦܘܬܟܘܢ ܐܢܐ ܕܚܒܝܫ ܠܬܫܡܫܬܐ ܕܒܝܬܟܘܢ
ܘܠܩܝܘܡܘܬܐ ܕܐܦܝܐ ܟܕ ܡܪܢܐ ܐܝܟܢܐ. ܐܬܬ ܗܘ ܓܝܪ ܒܚܝܠܘܬܗ
ܕܐܠܗܐ ܐܝܠܝܢ ܕܠܗܕܐ ܚܫܝܒ ܐܦܝ ܟܠܒ ܡܦܠܓܘܝܢ. ܘܡܛܠ ܡܪܢܐ
ܠܐܝܠܝܢ ܕܒܝܬܗ ܐܝܬܝ. ܘܗܟܢܐ ܒܚܢܢܗ ܠܒܝܬܗ ܒܩܝܘܡܐ ܕܚܝܒ.
ܘܡܟܝܟ ܠܥܢܝܐ ܕܝܠܝ. ܡܘܗܒܬܐ ܕܒܘܝܐܢܗ. ܐܬܚܫܚܘ
ܗܟܝܠ ܒܬܫܡܫܬܐ ܕܒܝܬܟܘܢ ܐܘ ܐܚܝ̈ ܚܒܝܒܐ. ܘܗܘܝܘ
ܕܒܪܝܟܘܢ ܠܘܬ ܟܘܡܪܘܗܝ ܕܐܠܗܐ ܐܝܩܪܘ. ܕܗܝܘ ܒܚܢܢܗ
ܐܫܬܘܕܥܟܘܢ ܒܟܠ ܙܒܢ. ܘܐܢܬܬܟܘܢ ܕܠܐ ܫܠܡ. ܘܒܣܒܪܐ
ܚܫܝܒܘܬܟܘܢ ܒܟܘܪܗܢܐ ܕܚܘܒܗ. ܘܟܠ ܒܝܘܬܪܢܐ ܕܝܢ

ܬܠܘ. ܕܡܫܡܠܝܐ ܕܝܘܡܝ ܒܚܝܐ ܕܥܠܡܝܢ ܠܡܫܝܚܗ ܕܐܠܗܐ ܢܫܬܒܚ
ܠܥܠܡܝܢ܀

XLIX. ÎSHÔ'-YAHBH TO MAR ḤABBÎBHÂ,
MÂR DĔZÔNWÂÎ AND OTHERS.

ܠܩܕܝܫܘܬܗܘܢ ܕܡܪܝ ܘܐܒܗܬܐ ܕܝܠܝ ܡܪܝ ܚܒܝܒܐ ܘܡܪܝ ܕܙܘܢܘܝ
ܘܡܪܝ ܝܘܚܢܢ ܘܡܪܝ ܡܪܩܘܣ ܘܐܚܪܢܝܢ ܕܥܡܗܘܢ ܕܐܚܘ ܠܝ.
ܒܪܐ ܕܠܝܬܐ ܕܚܘܒܐ ܕܐܒܘܗܘܬܟܘܢ ܢܦܫܘܥ ܒܡܪܢ ܫܠܡ. ܫܐܠܬ
ܘܫܐܠܬ ܐܝܟ ܕܡܬܒܥܐ ܠܝ. ܘܥܠ ܚܘܠܡܢܟܘܢ ܐܘܕܝܬ ܠܡܪܢ.
ܘܟܕ ܐܡܪ ܠܟܘܢ ܗܘ ܕܐܡܪܐ. ܕܐܝܟ ܐܡܪܬ ܕܡܫܬܒܚ ܢܦܘܩ
ܠܟܘܢ. ܘܢܫܘܩ ܘܢܫܡܥܐ ܒܫܡܗ ܕܡܪܢ. ܘܢܦܩ ܐܢܫ ܥܠ ܕܘܒܪܐ
ܘܬܘܬܒܐ ܡܢ ܡܫܘܬܐ. [p. 66*a*] ܡܪܢ ܟܕ ܬܐܡܪܘܢ ܠܝ. ܐܝܟ
ܕܠܗܘ ܐܡܪܘ ܫܠܝܚܘܗܝ ܕܗܘ. ܐܘ ܒܡܪܢܐ ܬܪܥܘܢ ܠܒܢܝܢܘܬܐ
ܗܝܡܢܘܬܐ. ܐܝܟ ܕܠܫܡܥܢ ܬܕܡܘܪܬܗ ܕܫܒܝܐ. ܣܓܝܐ ܗܘܐ ܠܗܢ
ܐܒܗܬܐ ܕܣܘܓܐܐ. ܘܥܠ ܒܝܬܐ ܕܚܘܫܒܐ ܡܬܠܝܢܐ ܘܥܠ ܝܚܝܕܝܐ
ܡܟܬܒܢܐ ܕܐܝܟ ܗܘ. ܘܐܢܫܘ ܕܝܕܥܐ ܬܬܚܝܒܘܢ. ܗܢܘ ܕܝܢ ܒܝܚܝܕܝܐ.
ܬܚܝܬ ܠܡܫܘܕܥܬܗ ܕܡܪܢ. ܘܐܢܫܝܢ ܐܝܟ ܚܘܫܒܐ ܦܠܓܘܬܐ ܕܝܠܗ
ܘܕܐܝܠܝܢ ܕܐܒܗܬܐ. ܠܐ ܢܬܪܥܠ ܡܚܝܠܘܬܗ ܗܝܡܢܘܬܗ ܠܕܘܒܪܐ
ܕܫܠܡܘܬܐ. ܒܡܪܢ ܕܠܐܡܬܢܝܢܘܬܐ ܚܣܝܪܘܬܐ ܕܐܝܠܝܢ ܕܗܫܐ. ܠܐ
ܡܕܡܪܢܘܬܗ ܚܙܝܢܐ. ܕܢܩܫܘܢ ܬܪܥ ܡܢ ܥܘܡܩܐ ܟܕ ܫܪܝܢ ܬܠܡܝܕ
ܒܦܪܨܘܦܗ ܕܗܘܝܢܐ ܕܪܒ ܕܝܠܢܐ. ܘܟܕ ܗܘ ܐܦ ܫܬܐܝܢ ܐܢܘܢ.
ܐܝܠܝܢ ܕܡܠܟܝܢ ܐܝܠܝܢ ܕܡܠܟܘܬܗ. ܗܢܘܢ ܕܟܕ ܠܟܢܫܐ ܕܐܝܠܝܢ
ܕܗܫܐ ܐܬܩܪܒܘ. ܕܠܐ ܚܫܘܒ ܡܟܬܒܢܝܢ ܒܡܠܬܐ. ܟܕ ܐܡܪܝܢ
ܬܠܡܝܕ. ܕܗܟܢܐ ܠܟ ܡܫܬܥܒܕ. ܗܘܐ ܗܟܝܠ ܐܘ ܚܘܒܐ. ܐܘ
ܚܝܠܗ ܕܗܘܝܢܐ ܐܝܟ ܐܠܝܨܐ. ܐܘ ܓܠܘܬܐ ܕܝܕܥܬܐ. ܐܝܟ ܬܘܕܝܬܐ
ܕܝܚܝܐ. ܐܬܚܙܝ ܕܝܢ ܒܩܢܝܢܐ ܕܢܦܫ ܡܢ ܥܘܒܕܐ. ܕܠܝܠܗܘܢ ܕܐܠܗܐ

ܕܡܫܒܚܘܬܟܘܢ. ܘܦܪܘܫܘ ܘܡܫܟܚܘ ܬܪܥܝܬܐ ܠܡܪܢ. ܕܒܚܘܣܝܘܬܐ
ܕܐܠܗܘܬܟܘܢ ܢܬܦܪܢܣܘܢ ܠܬܘܬܒܘܬܗܝܢ ܕܥܠܡܐ. ܡܛܠ ܕܡܦܪܢ ܠܝ ܠܒܝܬܗ
ܕܡܪܢ. ܘܟܕ ܐܝܬ ܠܒܝܬܐ ܠܬܘܬܒܘܬܗ. ܐܦ ܕܡܠܐ ܕܠܘܬܐ ܘܡܠܐ
ܬܘܩܠܬܐ ܘܡܠܐ ܚܝܠܗ ܕܡܪܢ ܠܡܫܝܠܘܬܗܝܢ. ܫܪܝܪܬܐ [p. 66*b*]
ܕܝܢܐ ܕܥܬܝܕܝܢ ܠܢܛܥܘܢܗܝܢ ܒܬܠܡܝܕܐ ܗܢܐ. ܘܡܛܠ ܗܕܐ ܡܛܠ
ܕܡܦܪܢ ܠܝ ܠܒܝܬܗ ܐܫܬܘܕܝ ܒܠܥܕܝ܀ ܫܠܡܬ܀

L. ÎSHÔ'-YAHBH TO MÂR GABRIEL THE METROPOLITAN BISHOP.

ܠܐܒܝ ܕܫܝܢܐ ܘܡܝܬܪܐ ܡܪܝ ܓܒܪܝܐܝܠ. ܐܦܝܣܩܘܦܐ
ܡܝܛܪܦܘܠܝܛܐ. ܘܐܚܝ ܪܚܝܡܐ ܘܢܝܫܝܢܐ ܡܪܝ ܗܘܪܡܝܙܕ ܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܠܦܛ. ܗܘ ܕܠܝ ܒܥܝܪܘܬ ܐܚܘܟܘܢ ܝܫܘܥܝܗܒ ܡܪܝ ܡܕܒܪܢܗ.
ܢܩܒܠܘܢ ܐܚܘܬܟܘܢ ܒܡܪܢ. ܟܕ ܦܓܥܬ ܒܕܘܟܝܬܐ ܚܕܐ ܕܐܝܟܢ
ܕܬܬܒܥܘܢ ܠܝ ܠܐ ܐܢܫܐ ܒܫܘܕܥܐ. ܫܘܩܐ ܚܒܪܐ ܕܐܝܟܢ ܕܬܬܕܥ.
ܘܡܢ ܣܘܪܗܒܐ ܕܥܘܗܠܢܐ. ܐܦܠܐ ܕܢܩܝܡܝܢ ܠܣܘܥܪܢܐ ܡܥܒܕܢ
ܗܘܝܐ. ܘܟܕ ܦܬܝܚܐ ܕܝܢ ܘܩܪܝܐ ܠܡܫܠܡܘ ܕܠܘܬܟܘܢ. ܐܬܚܪܝܬ
ܐܬܕܒܪܬ ܠܡܬܗܪܐ. ܘܩܒܠܬܗ ܡܢ ܗܪܟܐ. ܕܐܝܟܢܐ ܠܓܒܪܐ ܚܣܝܐ
ܗܘ ܕܐܢܐ ܩܕܡ ܩܠܝܠ ܡܦܣܝܢܐ ܕܢܠܦ ܒܪܝܟܘܬܗ ܠܩܕܡ ܐܒܐ
ܕܐܠܗܐ. ܗܢܐ ܒܪܐ ܣܒܪܐ ܕܡܢܦܩܢܐ ܕܝܠܝ. ܡܛܠ ܐܝܟ ܐܒܐ ܕܥܒܕܐ
ܕܐܠܗܐ. ܘܗܕܐ ܟܕ ܓܒܪܐ ܩܕܝܫܐ ܐܚܝܕ ܒܡܟܘܢ. ܗܢܐ ܕܝܢ
ܓܒܪ ܐܢܫܐ ܕܡܦܩܝܢ ܒܡܬܓܒܪܢܘܬܗܝܢ ܘܟܠܐ ܡܬܬܦܝܣܢܘܬܗܝܢ.
ܘܒܥܒܪܐ ܕܝܘܡܢܐ ܓܢܝܒܐ ܕܗܕܝܘܬܗܝܢ. ܒܬܪܟܝܢ ܕܝܢ. ܕܒܥܠ ܡܪܐ
ܐܬܬܚܠ ܒܣܘܟܢܟܘܢ ܬܡܝܗܐ. ܕܠܓܒܪܐ ܗܘ ܕܐܦܠܐ ܕܝܢܐ ܕܐܝܬܘܗܝ
ܒܩܠܬܟܘܢ: ܡܚܝܐ ܘܩܕܡ ܦܓܪܐ ܕܐܝܟ ܕܫܠܡܐ ܒܪܐ ܣܒܪܐ
ܕܢܠܘܬܗ ܕܡܪܢܐ ܓܒܝܬܟܘܢ. ܘܠܗܘܠ ܠܬܘܣܦܐ ܐܚܪܢܝܬܐ. ܐܢܐ
ܕܒܡܫܟܢܐ [p. 67*a*] ܗܘ ܕܡܬܩܢܐ ܒܦܘܩܕܢܗܘܢ ܐܘܪܚܠܝܬܟܘܢ

ܢܦܩܬܘܢ. ܘܢܬܠܬ ܥܡ ܗܠܝܢ. ܕܡܢ ܐܝܟܢܐ ܚܙܐ ܐܢܐ ܕܡܫܡܫܢܐ ܐܢܬܘܢ
ܠܡܪܢܐ ܗܘ ܡܫܝܚܐ. ܕܒܠܐ ܦܘܪܫܢ ܠܡܫܡܫܘܬܐ ܕܐܝܟ ܗܕܐ ܢܦܩܬ.
ܒܡܫܬܡܠܝܘܬܐ ܡܗܝܡܢܘܬܐ. ܒܗܠܝܢ ܕܝܢ ܣܓܝ ܬܗܘܐ ܐܘ ܐܪܙܝܐ
ܬܫܒܚܬܐ. ܐܠܐ ܐܦ ܫܘܒܚܐ ܕܐܬܬܨܝܚܬ ܘܒܘܣܡܐ. ܘܐܫܬܒܘܩ ܡܢ ܠܐ
ܐܡܪܝܢ. ܘܐܬܒܛܝܠ ܕܝܢ ܐܬܡܢܝܢܐ ܠܝ. ܟܕ ܓܝܪ ܡܢ ܐܬܚܙܝ ܬܐܡܪܘܢ
ܕܗܘܝܬ ܡܫܡܫܢܘܬܐ. ܘܥܠ ܗܘܠܝܢ ܕܐܬܬܕܒܪܬܘܢ ܠܡܫܡܠܝܘ.
ܠܡܢ ܠܐ ܢܡܠܘܢ ܠܚܒܝܒܘܬܟܘܢ. ܠܝ ܠܗܘ ܕܗܕܐ ܗܝܡܢܬܘܢ.
ܐܝܟ ܗܢܐ ܠܝ ܚܙܝܐ ܐܝܟ ܕܐܦ ܗܢܐ ܐܝܟ ܠܝ ܫܘܒܚܐ ܕܡܫܡܫܢܘܬܐ
ܘܠܐ ܠܡܫܡܫܘܬܐ ܠܡܫܡܠܝܘܬܟܘܢ. ܒܗܘ ܡܢ ܕܐܢܐ ܕܐܡܪܬ ܢܬܚܙܐ ܡܛܠ
ܐܢܐ. ܐܦ ܚܙܐ ܕܠܗܘܢ ܐܝܬܝܗܘܢ ܠܡܫܡܫ. ܕܐܬܬ ܘܡܫܡܠܝܐ ܐܬܘܪ
ܘܠܡܫܡܫܢܐ ܗܠܝܢ ܕܡܫܒܚܝܢ. ܡܫܬܡܠܝܘܬܐ ܕܒܝܘܡܬܐ ܩܕܡܝܐ. ܘܗܘܢܐ
ܕܒܗ ܕܡܫܡܠܝܢ ܒܕܘܟܬܐ ܕܡܫܠܡܢܐ ܐܠܗܝܐ ܡܫܬܡܠܝ. ܘܐܫܬܡܠܝܬ
ܒܢܝܢܐ ܕܡܫܝܚܐ ܒܡܘܕܥܐ ܕܡܫܬܒܚܘܬܐ ܡܫܬܡܠܝܐ. ܘܢܚܘܬܐ
ܘܒܗܝܡܢܘܬܐ ܘܡܫܡܠܝܘܬܐ ܕܦܘܪܩܢܐ ܡܘܬܪܢ. ܘܗܠܝܢ ܟܠܗܘܢ
ܠܡܪܢܐ ܕܟܝܢ ܠܚܒܝܒܘ ܗܕܐ ܕܐܬܬܡܪ. ܠܗܠ ܕܝܢ ܘܠܐܦ ܢܫܬܡܥ
ܘܡܫܝܚܐ ܐܢܫܐ ܦܪܫܬܝܘܬܗܘܢ. ܥܠ ܕܐܝܟ ܗܠܝܢ ܢܫܬܡܥܘܢ
ܠܐ ܣܓܝ ܡܫܬܡܠܝܢ. ܐܠܐ ܣܓܝܐ ܐܝܟ ܕܠܡܐܡܪ. ܚܒܝܒܐ: [p. 67b]
ܘܒܠܗܝܢ ܐܢܫܝܢ ܕܠܗܠܝܢ ܕܩܕܡ. ܘܡܢ ܗܠܝܢ ܐܝܟ ܕܐܦ ܢܫܝܬܘܢ.
ܒܟܠ ܢܫܝܐ ܗܘ ܚܒܝܒܐ ܗܕܐ ܕܐܬܐܡܪ. ܫܦܝܪ ܡܢ ܠܐ ܡܬܚܙܝܢܐ
ܐܘܕܥ ܡܢ ܠܐ ܦܓܥܬ ܕܒܝܬܝܟ ܗܠܝܢ. ܒܟܠ ܐܠܐ ܐܢ ܗܕܐ ܕܐܡܪ
ܐܢܐ. ܕܫܦܝܪ ܗܘ ܠܚܒܝܒܐ ܕܐܠܗܐ ܗܘ ܒܚܒܝܒܐ ܕܐܠܗܐ. ܐܝܟ ܐܡܪ
ܐܢܐ ܘܐܢܬ. ܐܠܐ ܫܒܝܩܝܢ ܘܚܛܗܐ ܘܥܠ ܗܠܝܢ ܕܘܒܪܐ. ܘܐܬܒܝܢ ܐܦ
ܥܠ ܗܕܐ ܐܢܫܝܐ ܒܬܘܕܝܬܐ ܡܗܝܡܢܘܬܐ. ܒܠܡܕܢܚ ܡܫܒܚ ܕܐܢܘܢ
ܠܡܢ ܕܡܗܝܡܢܝܢ ܐܝܟ ܕܒܬܪܝܢ. ܡܫܬܥܠ ܗܢܐ ܕܡܫܬܡܥ ܐܢܘܢ ܚܒܝܒܐ.
ܐܠܐ ܐܢܐ ܐܘ ܕܫܦܝܪ ܡܢ ܡܫܬܡܠܝܘܬܐ ܐܘܕܝܬ: ܠܐ ܗܘܐ ܕܐܬܚܙܝܬܘܢ

ܢܦܠܬ ܥܠܝ ܡܬܚܫܒܢܘܬܐ ܘܕܘܢܝܐ. ܘܗܘܝܬ ܟܠܝܘܡ ܡܕܝܢܬܐ
ܕܐܝܬܝ ܐܢܐ. ܘܐܝܟܢܐ ܐܢܐ ܡܢ ܩܕܡ ܕܐܬܡܛܝܐ ܐܘܟܝܬ. ܐܠܐ
ܘܒܬܟܫܦܬܗ، ܣܠܩܝ ܥܒܕܘܬܐ. ܘܐܬܝܬ ܠܐܒܘܟܘܢ ܠܟܐ ܘܗܘܝܬ. ܘܗܘܝܬ
ܥܠ ܕܐܢܬ ܡܢ ܐܘܚܕܢܐ ܕܐܘܪܚܐ ܕܠܐ ܡܬܡܨܝܢܘܬܐ ܡܬܟܠܝܢܐ ܗܘܝܬ
ܠܡܪܢܐ ܐܝܟ ܕܐܦ ܐܢܐ ܡܛܠ ܐܢܐ. ܐܢܐ ܕܝܢ ܘܠܦܘܩܕܢܐ ܫܡܥܬ.
ܘܠܐ ܟܠܝܘܡ ܠܐܒܘܟܘܢ ܠܐ ܐܫܬܘܝܬ ܠܝ. ܐܠܐ ܐܦ ܐܢܐ ܐܝܟ ܕܩܒܠܬܐ
ܐܪܝܟܬܐ ܡܢܝ ܘܠܬܚܬܝܟ. ܠܐ ܗܘܝܬ ܐܘ ܚܘܝܬ ܠܐ ܗܘܝܬ. ܐܠܐ
ܣܘܟܝ ܡܢ ܒܠܦܪܘܣ ܘܡܢ ܬܐܘܠ. ܘܐܘܪܚܐ ܕܠܐ ܬܘܚܠ ܒܗܝܡܢܘܬܐ.
ܘܐܦܠܐ ܬܘܩܝܦ ܟܪܝܗܘܬܐ ܕܡܢ ܐܝܠܝܢ ܕܠܒܟ. ܘܐܦܠܐ ܡܢ ܕܟܝܢܐ
[p. 68a] ܗܠܝܢ ܕܥܠܝ ܬܬܚܙܝܢܐ ܠܗܘܢ ܘܒܗܘܢܘܬܐ ܢܦܫܐ. ܐܠܐ
ܐܬܬܥܝܪ ܒܗܝܡܢܘܬܐ ܕܒܘܕܪ̈ܝܗ ܕܡܪܝ. ܘܬܪܘܨ ܟܬܒܐ ܕܡܬܚܫܒܢܘܬܗ
ܠܐܝܕܗ ܕܗܝܡܢܐ ܕܡܫܝܚܐ. ܘܡܢ ܗܕܐ ܕܐܬܚܪܝܢܐ ܘܡܫܬܠܛܢܘܬܗ. ܠܐ
ܬܬܥܝܩ ܒܫܘܠܛܢܗ. ܐܝܟ ܕܡܫܡܫܢܐ ܩܕܝܫܐ. ܒܫܝܢܐ ܓܝܪ ܘܫܠܝܐ.
ܘܒܡܣܝܒܪܢܘܬܐ ܪܒܐ ܠܡܬܟܪܝܘ ܘܢܐ ܡܢܟܝܢ ܒܦܝܪܘܬܐ ܒܢܝܐ. ܡܫܦܪ
ܦܘܠܚܢܗ ܒܐܬܪ. ܕܢܝܚܘ ܪܚܝܩ ܡܘܗܒܬܐ ܐܒܘܟܘܢ ܡܕܝ ܡܢܝܢ
ܐܦܝܣܩܘܦܐ ܡܩܒܪܦܠܝܛܘܣ ܪܒܐ. ܒܐܘܪܚܐ ܕܒܢܝܐ ܕܫܠܘܐ ܠܐܡܝܢܐ
ܥܒܕܘܬܘܢ. ܘܕܡܬܠܡܕܝܢܐ ܕܠܗܘܠ ܡܢ ܦܠܓܐ ܕܘܟܬܗ ܢܣܬܒܪܘܢ. ܠܐ
ܡܫܬܠ ܐܝܟ ܥܒܕܐ ܕܐܢܫܝܢ ܐܘܟܝܬ ܐܝܟ ܟܠܝ. ܠܫܒܝܠܐ ܐܢܫ̈ܝܢ
ܢܬܟܬܒܘܢ ܥܠ ܐܚܝܢܐ ܬܒܥܬܐ. ܗܢܝ ܕܫܦܝܪܐ ܒܡܫܬܪܢܘܬܗ
ܠܡܬܪ ܠܟܘܢ ܥܒܕܝܢ ܕܫܒܝܪ. ܒܟܠ ܡܘܗܒܬܐ ܛܒܬܐ ܕܐܬܝܗܒܬ
ܒܟܘܢ. ܡܢ ܗܘ ܕܥܬܝܪ ܒܡܪܚܡܢܘܬܐ ܡܦܩܚ ܗܘܐ ܘܠܥܡܝܢ ܥܒܝܕ.
ܘܢܬܒܝܢ ܐܦܠܐ ܕܢܬܬܠ ܡܥܬܟܘܢ ܠܡܥܬܝܪܘ ܬܢܬܐ ܠܡܫܘܬܦܗ. ܐܠܐ
ܟܕ ܠܗ ܠܥܡܝܢ ܥܒܕܬܘܢ ܫܒܪܐ ܕܗܝܡܢܘܬܟܘܢ: ܡܢ ܐܝܕܝܗ
ܕܡܪܝܐ ܢܬܬܘܣܦ ܠܡܬܦܬܠܘ ܡܘܗܒܬܐ ܐܚܪܬܐ. ܕܒܗܘ
ܠܥܒܝܕܘܬܐ ܕܗܝܡܢܘܬܟܘܢ. ܫܡܥܘܢ ܓܝܪ ܘܡܚܒ ܢܚܡܬܝܗ

ܒܬܫܒܘܚܬܐ ܕܡܫܒܚܢܘܬܗ. ܒܐܝܕܝ ܝܕܥܬܐ ܕܫܘܫܘܚܬܐ ܒܪܥܝܢܗ ܕܡܪܢܐ.
ܐܪܒܥ ܡܢܝܢܐ ܒܟܠ [p. 68b] ܡܢܝ ܣܘܓܠܝܬܐ ܦܘܠܓܢܝܗܘܢ.
ܘܡܢܗ ܐܝܟ ܕܡܢ ܐܝܠܢܐ ܕܝܢܐ. ܦܐܪܐ ܡܚܝܢܐ ܕܚܝܘܗܝ ܠܡܣܬܝܒܘ.
ܘܟܕ ܡܢ ܙܘܥܐ ܕܪܘܚܐ ܕܐܠܗܐ ܫܩܠܐ ܕܡܫܒܚܘܗܝ ܐܪܥܐ ܡܢ
ܫܡܝܐ ܕܝܠܗ ܗܢܘ ܕܝܢ ܡܢ ܕܝܠܗ ܒܢܝܬܐ ܕܐܠܗܘܬܐ ܕܪܘܚ. ܡܢ ܠܗ
ܒܥܘܬܐ ܕܒܥܡܝܩܬܐ ܬܡܝܗܐ. ܡܢ ܟܪ ܫܡܝܐ ܕܫܬܠܘܬܗ ܕܡܪܢܐ. ܡܢ
ܒܫܡܝܐ ܕܒܥܒܕܐ ܘܡܢ ܡܢܗܪܐ ܕܒܬܠܡܝܕܐ. ܘܡܢ ܐܢܫܝܢ ܕܨܒܝܢ.
ܒܐܢܫܝܢ ܕܠܡܝܕܝ ܡܨܠܝܢ. ܦܐܪܐ ܗܠܝܢ ܕܟܘܬܢܬܐ ܕܡܬܢܒܝܢ
ܒܥܘܦܝܐ ܕܬܫܡܫܬܐ ܫܡܝܐ. ܘܠܗܘܢ ܡܢ ܪܘܚܐ ܒܡܢܝܐ ܐܬܪܘܬܐ
ܐܘܝܕ. ܘܐܬܝܬ ܟܕ ܥܠ ܒܫܠܘܬܐ ܘܐܘܪܚܐ ܕܟܠܝܢ ܐܪܒܥ:
ܠܗܘܢ ܡܬܩܪܒܬܐ ܚܕܝܬܐ ܕܬܫܡܫܬܗܘܢ ܡܢܢ ܝܕܥܝ. ܘܠܗܘܢ ܪܘܚܢܝܐ
ܕܪܐ ܕܦܢܝܬܐ ܡܢ ܫܡܝܐ ܕܝܬܝܪ ܦܬܚ. ܘܠܗܠܝܢ ܕܗܕܐ ܡܬܬܐܡܪܝܢ.
ܟܕ ܐܠܝܢ ܥܠ ܕܐܝܟ ܗܕܐ ܐܪܒܥ. ܘܠܗܕܐ ܕܝ ܕܐܠܗܘܬ ܒܠܚܘܕ
ܐܬܚܘܝ ܐܪܒܥ. ܗܘ ܕܠܟܠ ܒܡܢܝܐ ܕܒܫܘܠܡܗ ܫܪܝ ܠܡܬܚܙܝܘ.
ܐܠܐ ܠܐ ܐܬܚܙܝ ܒܗܕܐ ܐܟܢܐ ܕܬܬܡܠܝܘܬܐ. ܘܠܐ ܗܘܐ ܐܝܟ ܕܬܬܐܡܪ
ܠܥܠܝ ܒܦܝܪ ܢܦܠܬܐ ܒܦܝܪܬܐ. ܗܢܘ ܕܝܢ: ܠܗܘܢ ܕܡܢ ܪܘܚܐ
ܒܝܕ ܟܦܐ ܕܬܫܡܫܬܗܘܢ ܦܩܝܕܘ. ܘܒܥܘܒܕܐ ܐܪܒܥܐ ܒܝܘܡܗ.
ܘܠܡܢܝܢܐ ܦܪܘܫ ܠܐܝܠܝܢ ܡܬܩܪܒܐ ܕܡܢܐ ܕܥܘܒܕܐ ܕܪܘܚ. ܕܗܢܐ
ܐܝܟ ܠܗ ܒܡܟܦܢܘܬ ܦܘܩܕܗ ܡܠܟܐ [p. 69a] ܕܐܚܪܝܐ. ܗܝ ܕܡܬܦܢܝܐ
ܡܢ ܬܐܘܪܝܐ ܕܪܘܚ ܕܟܠܗܘܢ ܫܡܝܐ ܐܠܗܝܐ. ܘܡܢ ܒܠܗ ܡܠܦܢܐ
ܕܡܫܝܚܐ. ܘܐܝܟ ܒܡܨܥܝܬܐ ܕܡܫܒܚܘܗܝ. ܒܠܗܘܢ ܬܘܕܝܬܐ
ܕܗܝܡܢܘܬܐ. ܘܫܒܩ ܚܝܠܗ ܡܫܒܚܐ ܕܠܐܝܕܗ. ܒܠܗ ܒܥܘܬܗܘܢ
ܕܡܠܟܐ. ܕܬܠܡܝܕܐ ܠܗ ܒܠܥܘܕܝ ܗܝ ܕܒܬܝܒܘܬܐ. ܕܐܝܟ ܠܗ ܠܡ
ܡܠܟܐ ܕܢܦܩܐ ܘܠܐ ܡܬܚܫܒܐ ܐܒܐ ܕܐܡܪ ܠܗ. ܘܕܐܝܟܐ ܠܡ ܕܩܐܡ
ܠܫܘܒܚܗ ܝܗܒܗ. ܫܘܒ ܕܝܢ ܙܕܩ ܠܬܘܕܝܬܗ. ܠܥܘܡܠܢܐ ܕܗܘ

ܕܒܕܝܢܐ ܗܠܝܢ ܡܫܬܡܠܝ. ܐܫܬܘܕܥܘܬܐ ܗܕܐ ܡܬܪܥܝܢܘܬܐ ܕܒܠܗܘܢ.
ܐܡܪ ܐܢܐ ܕܝܢ ܠܗܘܢܐ ܕܡܝܬܐ ܘܚܝܐ ܒܣܘܟܠܐ. ܕܡܬܝܕܥ ܒܕܘܡܝܐ
ܐܠܗܝܐ ܒܠܗ ܡܫܡܫܢܘܬܐ ܕܝܠܝܕܬܐ ܡܬܚܙܝܐ. ܡܛܠ ܗܝ ܕܠܐ ܡܟܠܗ
ܕܡܬܟܪܟܢܘܬܐ ܒܟܠ ܙܘܥܝܐ ܡܬܚܙܝܐ. ܒܗܘܢܐ ܓܝܪ ܫܦܝܐ ܕܦܐܝܐ
ܠܗ. ܗܢܘ ܕܝܢ ܒܗܘܢܐ ܘܐܦ ܡܢ ܠܡܬܚܙܝܢܘܬܐ ܡܬܠܒܫ. ܕܬܬܒܪ
ܐܝܟ ܡܫܟܚܢܐ ܠܡܫܬܟܚܘ. ܘܐܫܟܚܢ ܠܐܝܟܢܘܬܐ ܡܬܟܪܟܐ: ܐܫܬܘܕܥܬܐ
ܕܐܝܬܘܬܐ ܡܫܟܚܢܐ ܠܡܫܟܚܘ. ܘܠܫܘܕܥܘܬܐ ܡܢ: ܕܐܦ ܒܟܠܗܘܢ.
ܘܡܛܠ ܚܠܦ ܗܕܐ. ܒܠ ܝܘܕܥܐ ܡܬܚܙܝܢܘܬܐ ܕܝܕܥ. ܗܠܝܢ ܐܝܟܢ
ܗܒܠ ܐܝܟ ܕܡܫܟܚܝܢܢ ܕܐܝܬܝܐ ܐܫܬܘܕܥܬܐ ܡܬܚܙܝܐ ܠܝܘܫܥܐ
ܕܗܘܝܐ. ܕܒܗܘܢ ܐܝܟ ܕܒܡܘܙܓܐ ܐܘܟܝܐ ܐܘ ܕܚܡܝܐ ܘܐܢܫܐ. ܐܬܐܡܪ
ܡܫܬܡܠܝ ܕܗܘܐ ܕܫܢܝܬܗܘܢ. ܗܢܘ ܕܝܢ ܘܚܕܐ. ܘܡܬܝܕܥܘ ܡܘܗܒܬܐ
ܐܠܗܝܬܐ ܒܣܘܟܠܐ ܕܦܐܝܐ [p. 69b] ܠܗ. ܘܝܕܥܘ ܠܡܫܬܡܠܝܢܘܬܗ ܕܗܕܐ.
ܐܝܟ ܕܠܐܢܫܝܬܐ ܕܝܢ ܕܒܕܝܬܗ ܕܝܢ ܕܐܠܗܐ. ܕܠܒܟܘܢ ܡܢ ܫܘܦܐ
ܒܫܪܪܐ ܕܠܒܗ ܡܢ ܫܒܘܩ ܫܘܪܝܢ. ܡܫܡܫܢܐ ܚܘܝܐ ܐܝܟܢ ܒܚܘܒܐ
ܡܬܦܫܩܢܐ. ܗܢܐ ܕܒܕ ܒܝܫܝܐ ܕܡܬܚܙܝܢܘܬܗ ܐܫܬܘܕܥܘܢ ܠܡܗܘܐ.
ܘܟܘܪܗܢܐ ܡܬܚܫܒܝܢ ܠܒܟܘܢ. ܗܠܝܢ ܕܐܠܗܐ ܒܫܪܪܐ ܕܐܡܪܬ
ܕܡܫܘܫܘܬܐ ܝܕܝܥܐ ܠܡܕܝܢܬܐ. ܘܠܐ ܐܝܟ ܐܠܗܐ ܘܠܐ ܡܠܬܐ.
ܘܠܐ ܡܕܝܢ ܐܚܪܢ ܡܢ ܡܬܝܗܒܘܬܐ ܕܐܝܟ ܗܠܝܢ. ܫܦܝܪ ܠܗܘܦܐ
ܒܠܚܘܕ ܕܡܬܚܙܝܢܘܬܗ. ܘܕܡܕܡܐ ܐܝܟܢܐ ܘܫܘܝܐ ܠܚܝܘܬܟܘܢ
ܢܦܪܕܝܗ. ܐܬܐܡܪ ܗܘ ܐܘ ܕܚܡܝܐ ܘܐܢܫܐ ܐܬܐܡܪ ܗܘ. ܕܠܐܡܬܚܙܝܢ
ܕܬܬܢܝܚܘܢ ܒܪܘܚܐ ܕܗܝܡܢܘܬܟܘܢ ܒܫܘܬܦܘܬܐ ܕܐܝܟ ܗܕܐ.
ܘܠܐܪܥܐ ܕܐܝܟ ܗܢܐ ܬܫܪܪܘܢ. ܘܬܘܕܝܬܐ ܠܡܫܝܚܐ ܕܒܠ ܒܟܘܠܐ
ܕܡܫܬܡܠܝܐ ܬܫܪܪܘܢ. ܡܕܝܢ: ܕܒܕ ܡܢ ܐܬܚܙܝܬܘܢ ܬܬܚܫܚܘܢ
ܠܡܘܕܝܘ. ܢܫܠܡܘܢ ܟܕ ܐܫܬܪܪ ܕܒܕܝܬܗ ܐܝܟ ܕܐܬܐܡܪ ܥܠܝ. ܕܡܢ
ܢܛܪܗ ܘܢܝܠܗ ܕܝܫܘܥ. ܢܫܘܪ ܠܡܬܦܪܫܝܢ ܒܢܦܫܗ. ܘܡܢ ܡܠܬܐ

ܕܒܢܝܢܘܗܝ ܕܬܬܒܢܐ ܒܢܝܢܗ ܕܡܕܝܢܬܐ. ܘܢܗܘܐ ܠܡܫܡܫܢܘܬܐ ܕܠܗ:
ܡܠܝܗ ܥܒܕܐ ܕܬܫܡܫܬܐ. ܘܬܬܒܢܐ ܥܡ ܢܦܫܗ ܕܐܒܘܢ. ܘܡܘܕܐ
ܥܠ ܢܦܩܝܢ ܠܡܪܢ. ܘܢܬܠܘܢ ܠܗ ܚܘܒܪܢܐ ܡܥܒܕܢܘܬܗ ܕܢܦܫܗ. ܕܟܠܗ
ܥܠ ܡܫܬܡܬܐ ܕܢܬܠܘܢ ܘܢܥܒܕ ܢܦܫܬܗܘܢ. [p. 70a] ܕܬܬܚܦܝܗ
ܘܢܥܒܘ: ܕܢܕܢܐ ܠܗܕܐ ܘܕܐ ܗܘܐ ܗܘܡܠܐ ܠܝܕܥܝ. ܗܕܐ ܕܝܢ
ܗܘܡܠܐ ܡܢ ܕܬܒܥܐ ܠܗ ܫܠܝܠ. ܐܠܝܬܐ ܕܝܢ ܥܠ ܡܬܬܝܬܐ
ܕܝܠܝ ܕܠܬܡܢ ܠܘ ܫܠܝ ܡܕܡܝ ܐܢܐ. ܘܡܬܝܕܥܝܬ ܥܠ ܕܐܦ ܒܡܫܬܐ
ܕܐܒܘܢ ܡܢܕܪܬܐ ܠܢܦܫ ܠܟܐ ܡܬܡܛܐ ܢܦܫܗ. ܥܠ ܗܟܝܠ ܗܕܝܐ
ܒܗܘܐ. ܡܦܝܣ ܐܢܐ ܕܬܗܘܐ ܒܡܘܗܒܬܐ. ܘܢܚܡܢ ܐܢܕܝܢܝܬ ܬܬܒܢܐ.
ܐܘܟܝܬ ܡܢ ܐܠܝܬܐ ܕܡܘܡܢܬܐ ܕܠܗܠ ܬܬܒܢܐ ܠܗܝ ܗܘܢܕܬܐ.
ܗܘܝܬܘܢ ܕܬܦܢܝܢ ܠܝ ܐܝܟ ܕܘܟܬܐ. ܕܟܕ ܬܬܒܢܐ ܦܘܕܚܐ ܠܡܬܬܝܬܐ
ܕܟܠܠ ܬܫܘܒܘܚܬܐ. ܘܢܬܠܘ ܡܠܝ ܕܬܫܡܫܬܐ ܠܡܫܡܫܢܘܬܐ ܕܐܠܗܐ
ܘܫܘܒܚܐ ܒܫܠܡ܀

ܫܠܡܬ ܠܗܕܐ ܡܢ ܐܦܝܣܩܘܦܘܬܐ܀
ܡܢܐ ܘܠܗܠ ܡܢ ܡܛܪܦܘܠܝܛܘܬܐ܀

W. DRUGULIN, ORIENTAL-PRINTER, LEIPZIG (GERMANY).

PAGE	LINE	LETTER	A.	B.
68	11	XXXIX	ܥܒܕܐ	ܢܥܒܕ
70	19	XXXIX	ܕܝܠܝ	ܕܝܠܗ
72	11	XL	ܐܢܐ	ܐܠܐ
72	16	XL	ܘܡܢ ܐܘܠܨܢܐ	ܘܡܢ ܡܟܝܟܘܬ ܘܡܢ ܐܘܠܨܢܐ
74	18	XL	ܠܗܠܐ	ܠܗܠܟܐ
74	23	XL	ܕܡܠܟܘܬܐ	ܕܡܠܟܘܬܐ ܐܢܘܢ
77	15	XLI		B omits 2nd. ܕܟܠܗ
78	18	XLI	ܕܡܫܡܫܢܝܢ	ܕܡܫܡܫܢܐ
78	19	XLI	ܘܡܢ ܡܢ	Ass. ܡܢ
79	4	XLI	ܕܒܘܟܪܐ	Ass. ܘܫܒܚܐ
79	23	XLI	ܘܐܦ	ܘܐܦܝ
85	3	XLIII	ܡܫܡܫܢܐ ܡܕܡ ܦܠܓ	ܡܕܡ ܦܠܓ ܡܫܡܫܢܐ
87	9	XLIV		B. inserts ܗܘܢܐ ܐܢܫ before ܒܢܝ ܗܘܢܐ
89	3	XLV	ܐܝܬܝܗܘܢ	ܢܬܝܗܘܢ
91	19	XLV	ܡܫܬܒܪܐ	ܡܫܬܒܪܐ ܐܢܐ
93	15	XLVI	ܕܐܠܗܐ	ܕܐܠܗܐ ܐܚܝܢ Ass. ܕܐܠܗܐ ܐܚܝܢ
94	7	XLVII	ܘܕܐܢܫ	ܘܐܢܫ
96	10	XLIX	ܒܡܪܢ	ܒܡܪܢ ܫܠܡ
99	6	L	ܡܢ ܒܢܝܢܐ	ܘܡܢ ܒܢܝܢܐ
100	13	L	ܕܒܒܝܬܗ	ܕܒܝܬܗ
100	18	L	ܘܕܡܕܡܐ	ܟܕ ܡܕܡܐ

PAGE	LINE	LETTER	A.	B.
25	11	XIV	ܕܒܡܫܘܬܟܘܢ	ܕܡܫܘܬܗܘܢ
29	14	XV	ܗܝ	ܗܘ
33	16	XVII	ܕܕܗܒܝ	ܕܕܗܒܗ
34	17	XVII	ܕܒܦܘܦܘܠܝܛܝܩ- ܡܘܣ	ܕܒܦܘܒܘܠܘܛܝܩ- ܡܘܣ
40	7	XIX	ܐܦܠܐ ܠܝ	ܐܦ ܠܝ
41	3	XIX	ܗܘ	ܗܢ
45	22	XXII	ܕܢܬܒܣܘܢ	ܕܢܬܒܣܣܘܢ
46	3	XXII	ܠܐ ܐܝܟ ܡܫܒܚܐ	ܠܐ ܐܝܟ ܦܬܓܡܐ ܢܠܐ ܐܝܟ ܡܫܒܚܐ
49	2	XXIII	ܘܐܢ ܐܦܠܐ ܗܝ ܐܦܠܐ	ܘܐܢ ܐܦܠܐ ܗܝ ܕܐܦܠܐ
49	8	XXIII	ܫܦܝܪ	ܫܦܝܪܐ
50	13	XXIV	ܠܘܬܟܝ	ܠܘܬܟ
50	22	XXIV	ܒܣܝܪܐ	ܒܣܝܪ
54	22	XXX	ܚܕ ܫܘܦܪܐ ܠܡܠܟܬܐ	ܚܕ ܫܘܦܪܐ ܠܦܠܓܘܬܐ ܡܠܟܐ ܘܚܕ ܫܘܦܪܐ ܠܡܠܟܬܐ
59	21	XXXV	ܠܫܬܘܩܘܬܗ	ܠܫܘܒܚܗ
63	9	XXXVII	ܐܘܢ	ܐܘ
65	5	XXXVIII	ܡܢ ܠܐܦܝܗ	ܡܢ ܕܠܐܦܝܗ
66	2	XXXVIII	ܕܢܬܒܥܘܬܟܝ	ܕܢܬܒܥܘܬܟ
66	15	XXXVIII	ܗܕܐ ܐܦ	ܗܕܐ ܐܝܟ
67	8	XXXIX	ܡܬܬܘܝܐ	ܡܢ ܣܘܦܐ ܡܬܬܘܝܐ ܡܢ

VARIANT READINGS.

PAGE	LINE	LETTER	A.	B.
1	3	I	ܒܪ̈ܚܡܝܟ	ܒܪ̈ܚܡܝܟ ܐܡܝܢ
3	8	II	ܠܒܘܚܝ	ܠܒܢ̈ܘܗܝ
3	12	II	ܐܒܚܪܐ	ܐܒܚܪ
4	7	III	ܕܦܓܝܪܘܬܐ	ܦܓܝܪܘܬ
4	14	III	ܘܗܘܘ	ܘܗܘܬ
5	7	IV	ܕܠܘܬ	ܠܘܬ
5	23	IV	ܢܦܩܬ ܡܢ ܕܠܗܝܢ	ܢܦܩܬ ܡܢ ܟܠ ܕܠܗܝܢ
6	16	IV	ܡܒܝܬ	ܡܒܝܫ
8	10	VII	ܠܘܬ	ܕܠܘܬ
11	12	IX	ܡܕܒܪܢܐ ܠܒܝܬܗ	ܡܕܒܪܢܐ ܡܕܡܐ ܠܒܝܬܗ
11	16	IX	ܒܘܒܢܐ	ܘܒܘܒܢܐ
14	13	XI	ܒܣܝܒܪܐ	ܒܣܝܒܪܢܐ
17	5	XII	ܕܡܢ	ܡܢ
17	12	XII		B omits ܒܗ ܕܝܢ ܒܕܡܘܬܐ ܠܐܠܗܘܬ
19	19	XIV	ܕܐܫܬܪܪܬܘܢ	ܕܐܫܬܪܪܬܘܢ
21	1	XIV	ܐܠܗܝ	ܐܠܗܝ
21	2	XIV	ܗܘܐ	ܗܒܐ
22	21	XIV	ܘܐܬܝܗܒܬ ܠܟ ܒܗ	ܘܐܬܝܗܒܬ ܒܗ

the superscription of their epistle, he was struck with wonder at what had happened, and was so nervous that he could not believe the matter. When he had opened the letter and had read what was inside he marvelled still more, and he goes on to describe the reasons why he feels that he dares not blame what has been done, and why on the other hand he is unable to approve of it. He refers to the death of the Metropolitan Mâr John, which appears to have been at the time of his writing a recent occurrence, and from the general drift of his verbose and somewhat obscure expressions we may conclude that his friends thought Îshô'-yahbh would make an excellent successor to the throne of the dead ecclesiastic. Judging by Îshô'-yahbh's astonishment at the manner in which they had addressed their letter to him, we are probably right in assuming that they had actually bestowed upon him the title of Metropolitan. The latter part of the letter contains many exhortations to his friends to let brotherly love and unity exist between them and himself, and he expresses the determination of coming to see them as soon as he can possibly do so.

a beneficial effect upon them, he hopes also that his prayers will lift them up out of the mire into which they are now sunk.

XLVII. Letter from Îshô'-yahbh to Mâr Gabriel the Metropolitan Bishop of Tigrit, informing him that the power of God hath been made manifest in an extraordinary manner in its dealings with the Jacobites, and he trusts that a further proof of its strength may be shewn in such a way as to smite completely the power and arrogance of the prideful man who attempted to disturb the church. He hopes that Mâr Gabriel will marvel, and marvelling will give thanks to God and glorify him.

XLVIII. A letter from Îshô'-yahbh to John the Archdeacon and to Teni the chief of the believers at Môṣul, acknowledging with gratitude the petition which they have made him to become their Metropolitan. He points out that the nominal headship of their church would be an empty thing, and it is clear that he had no intention of accepting it, but he expresses his willingness to direct them in the things which will benefit their church, if it please God that he should do so.

XLIX. Letter from Îshô'-yahbh to Mâr Habhîbhâ, Mâr Dâzônwâi, Mâr Narsai, Mâr Mârmeh and others, acknowledging the receipt of a letter from them, and thanking God for their good health. Îshô'-yahbh calls upon them to make up their minds about a certain matter, and to come over to his side, and either to work with him or to pray for him.

L. Letter from Îshô'-yahbh to Mâr Gabriel the Metropolitan Bishop, to Mâr Hormîzd of Bêth Lâphât, and to Mâr Marmeh acknowledging the receipt of their letter and saying that as soon as he had seen

that it is in his power to send the man back to him, if he is disposed to do so, and he goes on to say that such an act would bring satisfaction and peace to the churches and monasteries, and to the holy men who are in them.

XLV. A letter to the pious Mâr Cyriacus the Metropolitan Bishop of Nisibis, in which Îshô'-yahbh says how greatly he has been distressed at the report of the troubles which have fallen on Nisibis. He says that he has sent to him 1000 *kûrîn* of barley and 100 *gĕrîwê*[1] according to his letter, and he hopes that if after a short time he has need of the grain, Mâr Cyriacus will restore it to him, with a suitable increment as payment for the loan. If, however, God preserves Môṣul from famine, the great Church of Môṣul shall be his debtor for ever to the extent of 1000 measures of barley.

XLVI. Letter from Îshô'-yahbh to Ḳâm-îshô', Sanyâ, Bârbôsâ, Ḥenân-îshô', Isaac Bâr-sahdhe, and Dâdh-yazd. Îshô'-yahbh says that he has heard, both recently and some time ago, a rumour which however seemed to him to be at first incredible, but about which he has now no doubt, that a devil who lived at Elpap has come to them and has poisoned their hearts with false doctrines and departed. As a result he also hears his friends are rolling about like senseless stones, that their mouths have become dumb, and that their members have dried up from good works. Îshô'-yahbh says he feels himself bound to write to them on this subject, and that he hopes the reading of this letter may have

[1] Possibly the same as the ancient Mesopotamian measure *gur*. (?)

contempt which they called a "church" close by the side of the place which was used by all the inhabitants of the city as a latrine. They went to this place because they had to go there, and then stirred up mischief. The ringleader of the heretics was a man whose father was an orthodox Christian and his mother a heretic. This letter was sent to Mâr Gabriel by the abbot Ḥenân-îshô', and he asks him to receive him as he is wont to do in the Lord, and to send him back to Môṣul quickly.

XLIII. Letter to the beloved and venerable clergy, and to the believing people of the city of Bâlâdh, acknowledging the receipt of a letter which he has read and saying that he thanks God for their zeal. He is, however, puzzled to understand what is the true state of the case in respect to the election of their bishop, for at present he does not understand who has been elected. Party feeling appears to have run very high, for throughout this letter Îshô'-yahbh exhorts his readers to keep peace and unity.

XLIV. Letter from Îshô'-yahbh to a certain honourable gentleman who was probably a high official of the city of Môṣul, begging him in the name of himself and of all God fearing people to desist from the work on which he is engaged, and to withdraw himself from the position which he has taken up and which has made him the talk of all people. After a number of verbose expressions in which flattery is adroitly mingled, Îshô'-yahbh says that the man who has been his helper and who has been his associate in many dangers, has been withdrawn from him, and he begs the honourable man to whom he writes to restore his services to him. He is quite convinced

formerly, and he bids him remember that we are dust, that our days are as a shadow, and that our lives are like water which has been poured out and cannot be collected again. Îshô'-yahbh knows that his correspondent is a strong-hearted and fearless man, and he bids him to employ his best qualities for the protection of the Church. It is meet that he should show forth boldly his interest in the Church, and he calls upon him to explain what grounds of complaint he has for being angry with the priests. Îshô'-yahbh believes that if he will repent and call upon God to help him to regain his former position in the Christian life, God will hear him and have mercy upon him and will enable him to look upon the ministers of the church in the right light, when he will straightway honour the priests of God and will rejoice with them and will associate with them. If only he will do this Îshô'-yahbh and all the members of the Church will give thanks and gratitude to God.

XLII. Letter to Mâr Gabriel the Metropolitan Bishop. Îshô'-yahbh laments that his sinful lot has made him to dwell by the side of the nest of Satan wherefrom yearly a brood of poisonous serpents and deadly vipers pours forth. The subject of this letter is the unscrupulous audacity of the Jacobites who attempted to build a church in Môṣul. Îshô'-yahbh hints that they bribed the ruling men of the city, that they were helped by a number of evil men who had formerly been Jacobites, and that they were assisted also by the people of Tigrit and by the agency of Satan. He insultingly remarks that they went out to the dungheap before the gate of the city, they who were the dung of the Church, and that they built a house of derision and

by lot to Moses, and twenty days' supply were sold to him. If Îshô'-yahbh could have sent more he would have done so, and he tells Moses with some asperity to take what has been sold him for what it is, and to despise as a thing of no value that which was sent to him voluntarily.

XL. Letter to the pious Mâr Cyriacus the Metropolitan Bishop, concerning the election of a bishop for the city of Bâlâdh. Îshô'-yahbh reminds the bishop, with whom the actual appointment appears to rest, that the people of Bâlâdh themselves would choose the honourable Mâr Mârûzan, and that since it has seemed to them that their hope is not likely to be fulfilled, they have remained in a state of suspense and trouble. Îshô'-yahbh puts before the Bishop a number of considerations which he considers to show the advisability of electing a candidate chosen by the congregation, and urges Mâr Cyriacus with great eloquence to make the appointment.

XLI. Letter to the honourable and chosen Mâr Yazdanan (*or*, Yazd-han), concerning the persecutions and afflictions which the faithful are suffering at the hands of princes and governors throughout the country. This matter has weighed so heavily upon the mind of Îshô'-yahbh that he has at length found himself compelled to send to him Mâr Ḥenân-îshô' the abbot, so that the prince Yazdanan may learn from him what things he ought to do. He beseeches him not to change his manner of life which has hitherto been devoted to the fear of our Lord, and not to give the enemies of the Lord an apportunity to injure His people. He admonishes Yazdanan with gentleness and wishes to know why he is not so devout a Christian as

it was that they ordained to be a bishop!" He hardly expects the Patriarch to believe what he is saying, for it is exceedingly hard for any one to imagine that intelligent men would perpetrate such a blind and senseless act of folly as this. If it please God that they two may meet, Îshô'-yahbh will give the Patriarch the fullest and most exact information on the subject, both as regards what happened before, and after that terrible event.

XXXIX. Letter to the honourable Mâr Môses the priest, acknowledging the receipt of a letter. Îshô'-yahbh is far from being satisfied with the contents of his correspondent's epistle, and points out to him that he cannot have read the letters which he had sent to him some time previously on the very subject about which he himself now writes once more. He therefore declines to discuss the matter any further. From the letter of Moses, however, Îshô'-yahbh learns, even as he has already learnt from other people, that the breath of want has touched the country in which he lives, and that the prosperous people thereof have already suffered from the vicissitudes of fortune and have been compelled to beg; that those who have been wealthy for a considerable time should beg rather than those who have been always poor, is somewhat contrary to experience. When Îshô'-yahbh heard of this famine he was greatly distressed, and whatsoever bread [*i.e.*, grain] he possessed he devoted to the public weal as far as possible, that is to say, he sold some, and some he gave away, having of course due regard to the pressing want of the people, as well as to that special occasion and to various individuals and to certain causes. Of the grain which was given away, ten days' supply fell

grace of God he is still able to find his daily bread, and to enjoy a little rest, and to carry out the service of the Church in a moderate manner. He refers to the persecutors of the Church who resemble Herod and Pilate, and to some members of the community, who like Judas plot the destruction of the Church even whilst the sacramental bread is on their lips. Îshô'-yahbh fears that his own simple tongue, even with the living speech, will not be able to describe adequately the marvellous character of the things which had been performed, but he will keep them in his mind until he sees the Patriarch, and the two of them can converse at length together. He would meanwhile ask the Patriarch to rejoice because of the things which have taken place, for God's enemies have been put to the lie in a mighty manner. Their heretical foes have been broken and put to shame, and their hope has been destroyed.

XXXVIII. Letter to the Catholicus concerning the illegal consecration as Bishops of two monks, who were called Shâmîshô' and Narsai. It seems that the Metropolitan had made an agreement with these men who had been ordained in an uncanonical manner, and that they, continuing a system of illegal ordination, had consecrated to the bishopric of Âdhôrbaîjân a man whose country they did not know. They did not even know his name, or in what style and condition of life he had been reared, or whether he had had a trade or profession in the world, or any position in the Church whatsoever, or where he came from, or where he was going; what was far worse they did not even know if he belonged to the orthodox Faith. The good Îshô'-yahbh exclaims, "A man with such antecedents as these

XXXV. Letter to the Patriarch in which Îshô'-yahbh acknowledges with gratitude the affectionate care with which the Catholicus watches over the children of grace, and over himself in particular, and extols the fact that the daily worry and trouble of his office, and the numerous impediments which are incidental to the times in which they live, do not prevent his holiness from giving practical expression to this all-pervading care. Îshô'-yahbh begs the Patriarch to gratify the aspiration of his desire, and to grant him a meeting, and he begs that, until this takes place, he will bestow upon his unworthy self, prayers that he may be enabled to live the remaining days of his life in a manner which shall be pleasing to God.

XXXVI. A letter to the honourable Mâr Abhâ, the Bishop, acknowledging the receipt of a letter, and referring in high terms of praise to the brave patience which Mâr Abhâ has displayed under the persecutions and afflictions which have fallen upon him. Îshô'-yahbh thanks God that his friend has been permitted to be a partaker in the sufferings which have arisen through the love of God's truth, and he encourages him to endure boldly yet further tribulations. He begs that Mâr Abhâ will pray for the "miserable Church" of Nineveh, and for those who have taken refuge therein, that they may have the desire to participate with him in a brotherly manner in voluntary sufferings; all the members of the Church at Nineveh, both those which are baptised and those which are not, entreat his prayers.

XXXVII. Letter to the Patriarch lamenting that he has been unable to visit the Catholicus and the Catholicus unable to visit him. Îshô'-yahbh says that by the

XXXII. Letter from Îshô'-yahbh to his namesake the Patriarch and Catholicus, stating that he has learned that his holiness has sent five epistles to him which, however, he has not received. He thinks that these have been intercepted on the way, but he rejoices nevertheless that the Patriarch's love should have made him indite these to him. In conclusion he entreats the Patriarch to pray that Îshô'-yahbh may be preserved from all material and spiritual danger in the purity which is seemly to his station.

XXXIII. Letter from Îshô-yahbh to Hormîzd, a former fellow student at Nisibis, probably in answer to a humble letter of apology, or in recognition of some act of penitence for his former misbehaviour towards him. Îshô'-yahbh admits that his friend deserves very great credit for what he has done. He trusts that Hormizd will in future profit by the forbearance both of himself and of his friends, even though the reward, the honourable payment of the debt on his own part, may be somewhat diminished. Finally he prays that the God of peace may be with Hormîzd, and may keep him without stumbling.

XXXIV. Letter to the honourable man Mâr Allâhâzekhâ the priest and doctor, acknowledging the receipt of greetings and salutations on two separate occasions, and lamenting his own remissness, and stating that it is owing to the fact that he has sunk into the abyss of necessity, and in the whirlwind of confusion, and the waves of tribulation. Îshô'-yahbh ascribes happiness to the God-loving soul of his friend, but declares himself unworthy of the praise which is lavished upon him in his friend's letter. He exhorts him to trust in the Lord and to keep His way.

trary, Îshô'-yahbh is certain this is the case. In conclusion he prays that his former dear friends may be in that state which it pleaseth God for them to be in, and that they may pray that he may be held worthy of mercy, and will find the grace of repentance which is suitable for the healing of his sicknesses, and that he may see them both whensoever the Lord willeth.

XXIX. Letter to Mâr Sâbhr-îshô' the Bishop of Bêth Garmai, announcing to him the arrival of Sergius the priest, whom he was pleased to see, especially because he brought him news of his friend. He entreats Sâbhr-îshô' to remember him in his prayers at the time when he offers up the sacrifice on behalf of every one before God. Finally he begs that whenever Sâbhr-îshô' finds any one coming towards his district he will send by him a letter giving him an account of his health.

XXX. Letter to Mâr Samuel, a priest, in which after quoting passages from Scripture which Îshô'-yahbh believes to have reference to the ascetic life, he addresses to Samuel words of encouragement and begs him to continue in the life of spiritual excellence which he is leading. He hopes to see him soon but, before this can take place, he begs him to pray for him daily.

XXXI. Îshô'-yahbh to Mâr John, a priest, acknowledging the receipt of the loving salutation by the hands of Sergius the teacher. Îshô'-yahbh says that he is rightly rejoiced by the news of his friend's health, even though he sent him no letter on the subject, as he ought to have done, and he calls upon him to be pleased to perform an act of bounden duty, and to pray for him that he may be enabled to lead the rest of his life in a manner which shall be pleasing to God.

answer to one which Moses had addressed to the Bishop with a view of bringing to his notice certain distressed persons who lived in and about the city of Nisibis. Îshô'-yahbh approves highly of the personal labours of Moses on behalf of the afflicted and distressed, but he is quite certain that his worthy friend has been deceived, that the distress has been over-stated, and that a series of lying reports have been spread about concerning it. Îshô'-yahbh laughs at the idea of there being any real distress in Nisibis, for he considers it to be in very affluent circumstances.

XXVI. Letter to Mar Luliyânê, acknowledging the receipt of a letter from this person which was not intended for the Bishop, but for another individual of the same name. In informing Luliyânê of the mistake which had been made, Îshô'-yahbh takes the opportunity of commending in warm and eloquent words his piety, and addresses to him words of encouragement with respect to his conduct in the future. Îshô'-yahbh sends the salutation of the poor Church in Nineveh, and begs for Luliyânê's prayers.

XXVII. Letter to John his brother in the Lord. Îshô'-yahbh complains that although he has longed to see John, many years have passed without the opportunity having occurred. He trusts that John will seize the first opportunity of coming to him, and begs him to write and inform him about all necessary matters.

XXVIII. Letter to Narses and to Mârmeh [Mâr-'Ammeh]. Îshô'-yahbh states that the fact of their feeling compelled to write to him proves that the deathless love which they imagined existed between them was dead. For even though they may assert to the con-

vengeance on those who torture them. A mighty worm hath come into being in the body of the community which hath vanquished already the majority of the members, and it is now hissing at the head of the community. He calls upon the Holy Father to take such steps that they have every hope and right to pray that he will, and he begs that he will cause a letter to be sent to him in order that he may have some relief. He asks the Patriarch to pray that he, Îshô'-yahbh, may be worthy of mercy, and that he may find such grace of penitence as will be sufficient for the healing of his sicknesses before he arrives at that impossible state that has come to many.

XXIV. Letter from Îshô'-yahbh the minister of the Church of God which is in Nineveh to the brethren in Mount Elpap. It is not easy to see exactly from this inflated letter of what misdemeanour the monks of Elpap had been guilty, but it would seem that their community had been troubled by one of the monks, and that his companions had dealt in a summary manner with him, and had ejected him from their society. The object of Îshô'-yahbh's letter is to induce them to reconsider their decision, and to re-admit him on the condition that he submitted to suitable punishment. This letter is a good example of the methods by which Îshô'-yahbh endeavoured to obtain authority over the neighbouring monasteries to which from time to time, presumably, he made gifts. It seems that Îshô'-yahbh's power in the outlying districts was of a very shadowy character, and that he strove to increase it by writing specious and eloquent epistles similar to the example which we have before us.

XXV. Letter to Mâr Moses the priest, written in

the encomiums which his friend bestows upon him, but at the same time, with a characteristic mixture of conceit and humility, disclaims any personal credit in the matter and attributes such qualities as he possesses to the operation of the Divine power. He acknowledges gratefully the greetings of Yazdegard and his friends, and concludes with a prayer that God will preserve their hearts blameless until the day of Christ.

XXI. Letter to the God-fearing and truly believing Mâr Îshô'-sabhran. In this letter Îshô'-yahbh says that he rejoices in his friend's good health and addresses to him words of encouragement, especially because Îshô'-sabhran rests his expectation of spiritual benefit upon a weak and feeble person like himself. He prays that his faith may be firmly fixed upon the support of truth, and concludes his letter with a prayer that God will strengthen his weakness so that he will be able to perform His will always.

XXII. A letter to Îshô'-yahbh the Catholicus, referring to the restitution of one Shâbhôr to the communion of the Church by the act of the Patriarch. He says that Shâbhôr had made a public confession of his faith before many witnesses, and had merited the praise of the Most High in the presence of the congregation of the fearers of God. Îshô'-yahbh approves of the action of the Patriarch and prays that God will perfect every good work which he shall take in hand.

XXIII. A letter to Îshô'-yahbh the Catholicus. A letter of lamentation in which Îshô'-yahbh says that the cup of their misery hath reached the very dregs, and that it will be drained dry by them in tribulation. There is no way of escape and they have no refuge whereunto to flee, and they have no one to take

addressed by Îshô'-yahbh as "a lover of God", held somewhat heretical opinions and the vagueness of Îshô'-yahbh's letter to him shews that his skill was taxed to the utmost to keep this man within the fold. From the concluding portion of the letter we learn that Îshô'-yahbh had already written to him on the subject, and he says that on some future occasion, if God wills, they will talk the matter over together mouth to mouth.

XIX. Letter from Îshô'-yahbh to Yazdeshâbhôr in continuation. In this epistle Îshô'-yahbh expresses his willingness to be judged, but appears to be not wholly pleased with the way in which his former letter has been received. With reference to the heretic who appears to be leading Yazdeshâbhôr astray, Îshô'-yahbh thinks it would be much better if the man feel really disposed to turn aside from the path of the fear of God to the wandering in arrogance, if he neglected wholly the things which he had written, and if he performed by himself the things which ought not to be done, that it would be well for themselves to observe the things which are done wickedly by the hearing of the ear only and afar off. Finally Îshô'-yahbh exhorts the pious men to drive out any stumbling block that may be found among them, but also to remember that, after all, we are but dust which at one moment is exalted in prideful honour, and at another is scattered to the winds.

XX. Îshô'-yahbh to the chosen and God-loving Yazdegard. In this letter Îshô'-yahbh acknowledges the receipt of a letter in which his friend writes his speculations on the soul and the motions thereof, and the body and the customs thereof, all of which Îshô'-yahbh warmly praises. He acknowledges with gratitude

'Abhê followed their own dictates in the matter of the choice of an abbot, and that they elected Ḳâm-îshô'.

XVII. Letter from Îshô'-yahbh to Ḳâm-îshô' the newly appointed abbot of Bêth-'Âbhê. He acknowledges the receipt of the letter which Ḳâm-îshô' had sent to him, and says that he thanked God that the brethren who brought it had been preserved on their way. In reference, however, to the request that he should visit them, he regrets to say that it is impossible for him to do so because his occupations are many and will prevent him. With reference to a further request that he would write the history of Rabban Jacob, he says that he is prevented from hour to hour, that his daily occupations fritter away his time, and that the labour of literary composition requires much protracted thought. As regards the matter of the troublesome person about whom Ḳâm-îshô' has also written, he suggests that the only man who can set the matter right if he wishes to do so is the Metropolitan, and that if he is as negligent about this as he is about other things he must understand that the Bishop's wish is to have him annoyed. Finally Îshô'-yahbh tells Ḳâm-îshô' that two courses are open to him. He can either put up with the annoyance of the man, or he must apply to the Patriarch. But whichever course is taken it should be taken quickly.

XVIII. Letter from Îshô'-yahbh to Yazdeshâbhôr. This letter is probably one of a short series which Îshô'-yahbh wrote to Yazdeshâbhôr who was no doubt a Persian gentleman of high social position, on matters of faith and belief which were connected with the Nestorian dogmas about the twofold nature of Christ. It seems tolerably clear that Yazdeshâbhôr, although

laugh and scoff at them. After a long series of exhortations and observations in which Îshô'-yahbh animadverts strongly on the behaviour of the monks who remained in Îzlâ, he says to them "Go forth after your brethren and gather them together, and if it is necessary to suffer on their behalf, spare not yourselves until ye have made them once more fellow-monks and associates in love." Finally he entreats his readers to let him know the truth of their minds in respect of all the matters about which he has written to them, and he says it is immaterial to him whether they write individually or collectively.

XVI. Letter from Îshô'-yahbh to the monks of Bêth-'Âbhê concerning their election of a new abbot. In this letter he addresses Simon, John, Ḳâm-îshô', Bar Denḥâ, Daniel Boraz-sôrîn, Barnôn, Îshô'zekhâ, Aphni-Mâran, individually and the other monks collectively, and tells them that the strenuousness of the love which existed between them and himself induced him to believe that they would have sent him news of the death of their abbot. He goes on to say that he hears they are in doubt as to the selection of a new abbot, and he expresses his willingness to come to them and to take counsel together with them. He reminds them of the dying wishes of Rabban Jacob who was anxious that his successor should be the pious Mâr John. Mâr John had led the life of a monk for 70 years, of which 40 had been spent in the monastery of Bêth-'Àbhê with Rabban Jacob himself. He concludes with a veiled threat that he will write to the Patriarch on the subject, and also that he will take the first opportunity of talking the question of the election over with him. From other letters we learn that the monks of Bêth-

also affirm this; and he prays that the Dispenser of our happinesses may make to prosper by his hands the truth of His doctrine for the boasting of the community.

XIV. Letter to Mâr Theodore, a bishop. In this letter Îshô'-yahbh refers to the difficulties which have lain in the way of their meeting, and says that he has been prevented from seeing him by the necessity of attending to the affairs of the flock at Môṣul. He declares that he is eager to see Theodore, and that he will use his greatest endeavours to visit the scattered Christians of Âthur in a few days' time.

XV. A letter to the monks in the monastery of Îzlâ who had been cut off from their brethren. This letter is addressed to Dâzônwâî, Gregory, Luke, Arzîshô', Stephen, Yazdîn, Bardôk, Simon, and the brethren collectively. The Bishop says that in view of his past experience of their monastery, he had no expectation of witnessing such a state of affairs as he now sees; he is further astonished because he has written twice to them and they have returned no answer to his letters. It is a terrible thing to see what has happened among the beloved children of Abraham the just, the heirs of Dâdîshô' the righteous, and the pupils of the illustrious Bâbhâî. It is clear to him that the evil dissension which has sprung amongst them has been brought about by a man-devil instigated by that same Satan who sowed the seeds of disobedience in Paradise, and his heart is broken within him when he considers these things. He calls upon those to whom he writes to note the evil effect which their conduct will have upon the community in general, for their friends will sigh and lament and their enemies will

and these years alone are a striking proof of the goodness which divine providence has displayed towards him. He exhorts him to put his hope in the Lord and to endure graciously the happiness which arises from sickness and poverty until he attains to the state of contentment of Lazarus and Job, and concludes with the words, "Pray then that thou mayest be provided for according to the will of our Lord, and may I see thee in peace and in the gladness which is of God."

XIII. Letter to Mâr Îshô'-yahbh II, Patriarch and Catholicus of the East. This letter is intended by Îshô'-yahbh to form an apology to the Patriarch because of his flight from his diocese at the time when fierce war was being waged between the Greeks and the Persians. The apology is verbose and full of vague explanations which, however, fail to convince the reader of anything except that the Bishop fled from his see just at the time when he was most needed. When we consider that Îshô'-yahbh was a man of considerable wealth this is not to be wondered at, for both the pagan Persians who were his fellow countrymen and the Greeks their enemies would regard the Nestorian Bishop as a lawful prey. Îshô'-yahbh admits the fact of his flight, but pleads in extenuation that he remained at his post as long as it was possible for him to do so, that he only fled under the spur of necessity, and that even then he left behind him a letter for the Patriarch in which he attempted to explain the facts of the case. He adroitly flatters the Patriarch by alluding to the gladness of excellence which he bestows everywhere on those who fear God, and says that numerous causes proclaim that zeal for the truth is right and proper for the Patriarch, and that the consciences of many

pass the remainder of his days in a manner which shall be pleasing to the will of God.

XI. Letter to the monk Paul who had been elected to fill the office of Abbot in a certain monastery. This letter was written in answer to one sent by Paul, who appears to have preferred writing to Îshô'-yahbh instead of coming to see him. Of this behaviour Îshô'-yahbh disapproves, and he advises him to pour himself out before the Lord at all times, to take his stand upon the truth and to fear nothing, for those who speak the truth are able to rebuke kings, especially if they perform the truth of which they speak. It is clear that Paul did not visit the Bishop through fear of his fellow monks, for he says, "if they try to persuade thee to remain do thou persuade them to keep the commandments; and if they do not keep them, they have already convinced thee that it is unnecessary for thee to stay with them. If it is necessary to go, set before them openly the causes of the departure, and then depart without anger and without reproach." The concluding part of the letter contains some useful admonitions as to the course of conduct which Paul should follow in his new office, and contains a salutation from Ḥenân-îshô' and the brethren.

XII. Letter to Mâr Ḥananyâ, a learned Doctor. In this letter Îshô'-yahbh acknowledges the receipt of a letter from Ḥananyâ and rejoices that he has recovered from the sickness which had fallen upon him. He declares that his letter contains great proof of insufficient love [towards God], and Îshô'-yahbh hints that his complainings are somewhat unreasonable. It is true that he has been sick and been reduced to abject poverty, nevertheless he is seventy years of age

of God who has shewn mercy unto them in every thing.

IX. Letter to Mâr ʿAbdhîshôʿ on the death of Ḥenân-îshôʿ his master. In this epistle Îshôʿ-yahbh refers with considerable feeling to the death of Ḥenân-îshôʿ, and describes the high position which the learning and ability of this pious man had won for him in the Nestorian Church. In referring to the great loss which they both have sustained, he says that incidents of this kind often make men to despair of the happiness which hath been promised to them and that in consequence even faith fighteth against itself. It is, however, necessary to believe firmly in God's promises, for He will never leave or forsake His people and His inheritance. Îshôʿ-yahbh goes on to say that he himself is suffering acutely through the loss which hath overtaken them, but he exhorts ʿAbhdîshôʿ to strive to attain once more to happiness, and to pray that God's mercy may be shewn upon him. Finally he hopes that some happy chance will give him the opportunity of rejoicing in the sight of him, and begs that his salutation, with the kiss of love, may be given to the blessed fathers and holy brethren who are with him.

X. Letter to the pious Mâr Ḥabîbhâ and to the fathers and brethren who are with him in the monastery of Mount Îzlâ. In this letter Îshôʿ-yahbh refers with affection to the exalted and most illustrious Mâr Babhai, who had departed to Heaven and had been adopted into the company of the Saints, and he offers them consolation, and reviews encouragingly the good work which they had done. He concludes by asking them to pray for his frailty so that he may be enabled to

and after referring to the "stupid observations" in his letter, prays that God may give him wisdom in everything and may strengthen him in unity of love and the bond of peace.

VII. Letter to Sabhrîshô' the abbot of the monastery of Mâr Selîbhâ, concerning the tribulations that had come upon the Nestorian Church after the death of Yazdîn. After referring to the friendship which existed between himself and Sabhrîshô' and mentioning in a general manner the persecutions which were taking place, he reminds him that it is absolutely impossible for any man to sail over the troubled sea of this transitory world without suffering from the motion of its pain-giving waves. He further reminds him that he more than all men, has an anchor which is sufficient to hold fast the ship of his mind and prevent it from being driven hither and thither by the storm which was then raging. Îshô'-yahbh concludes by praying that Sabhrîshô' may be preserved from disquiet of mind, and that he himself may have pleasure in intercourse with him.

VIII. Letter to Sergius a friend of Îshô'-yahbh, written after the war with the Byzantine Greeks. After referring to the storm of war which hath roused the sea of the world by its turbulence and which has driven the ships of mankind to the remotest corners of the earth, he warns him not to be disturbed over much by the rumours which are travelling about, and hopes that he will take care as long as he is alive to give him joy in his health, either by coming to see him, or by writing to him; he concludes by saying that as they have escaped like brands from the burning they should give thanks to the grace

that he received the homage of the writer's humility with a feeling of comfort that was mingled with boasting, for not only did the words please him but the manner in which they were spoken. This letter is of considerable interest, for it well exhibits the mastery which Îshô'-yahbh possessed over the Syriac language, and illustrates the naïve mixture of conceit and humility which is so characteristic of his epistles.

V. Letter to Sabhrewâî, a Persian, written probably in answer to one which described the persecutions of the Persian converts under Khusrau. Îshô'-yahbh encourages his correspondent to endure tribulation and points out that as the earth is cut and furrowed by the ploughshare and afterwards brings forth a rich harvest of grain as a result of the ploughing, so the Church will produce a rich crop of believers as the result of the fierce persecution to which it was being subjected. He concludes by hoping that God in His grace will hasten the operation of His mercy for our redemption.

VI. Letter to Hormîzd, a fellow student in the college of Nisîbis. This letter was called forth by one in which his former companion had written some ignorant insult, and presuming on his old acquaintanceship with the Bishop, had made remarks of a most unseemly character. Îshô'-yahbh points out in dignified language to Hormîzd that he has already tried his patience very seriously, and hints that he should pray for strength to curb the viciousness of his wit, for otherwise he would not have a friend left. Îshô'-yahbh says he is quite prepared to receive gladly the bites of his friend's childishness in the body of his mind, but warns him that they must not be continued indefinitely

people in Môṣul felt when they heard the sad news. He hopes that Sergius will take steps to inform him how the providence of the grace of God is treating him in order that he may be consoled on hearing of Sergius' recovery, and may at all times confess the mercy which God has bestowed upon him.

III. Letter to the great and famous monk Ḥenân-ishô' concerning a period of difficulty which had unexpectedly come upon the Church. He complains that the root of Christianity has begun to wither under the drought of priestly ministrations; he refers to the death of an eminent Nestorian dignitary and to the "Magian", the "persecutor of the religion of God," *i. e.*, Khusrau II; he laments also the slumber of sluggishness which has gained dominion over the princes of the truth. He goes on to say that there is nothing left for a feeble person like himself to do but to send Ḥenân-îshô a letter of lamentation, so that having stirred up his compassion he may obtain a pledge of consolation from the operation of the grace of God through the prayer of his friend, and the eyes which have been blinded by gloom and darkness may once more see. Îshô'-yahbh trusts that the mention of his own miserable person may never depart from the prayer of his friend, and he hopes that he may be able to live during the remainder of his life in such a way as shall please God.

IV. A letter to the most learned Doctor of Divinity, Mâr Daniel of Arbela. This letter was called forth by one which had been written by Daniel to a certain abbot in which he appears to have alluded in flattering terms to Îshô'-yahbh, and to have saluted him. Îshô'-yahbh was greatly pleased with the salutaton and says

XII. A series of Polemics against his religious opponents.

XIII. A life of Îshô'-Sabhrân who was a convert from Zoroastrianism.

Îshô'-yahbh served the office of Catholicus for seven years and three months, according to 'Amr (ed. Gismondi p. 33). But this statement does not agree with other writer's views about his life; he died about the year 658 and was buried in the monastery of Bêth 'Âbhê to the glory and renown of which he had so largely contributed.

A SHORT SUMMARY OF THE SUBJECT MATTER OF THE FIRST SERIES OF THE EPISTLES WHICH ÎSHÔ'-YAHBH WROTE DURING HIS TENURE OF THE SEE OF MÔṢUL.

I. A letter addressed to Mâr Bâbhai the archimandrite of Mt. Îzlâ near Nisibis, concerning zeal for the orthodox faith. He refers to the danger which has arisen for the church in connection with the attacks of enemies from without, and also from the discontent which exists among the members of the household of faith, but above all from the sluggishness which has fallen on men's minds through the general tribulation which has come upon the community. He heartily applauds the zeal which Bâbhai has displayed in contending against these difficulties, and prays that God will exalt his honourable person to continue his work of sympathy and encouragement to the true believers for many years to come.

II. A letter to his honourable brother Mâr Sergius, condoling with him on the sickness which had befallen him and expressing the regret which he and all his

wrote two lengthy epistles to the inhabitants of Ḳaṭar. As this district also abounded in monks and ascetics who were Nestorians, he took steps to bring his opinions before them in his own way and in his own words, and what these were we are well able to judge by two lengthy, characteristic epistles. These it is hoped will be translated and discussed in a future part of this work, and contenting ourselves for the present with referring the reader to Dr. Budge's work (Thomas of Margâ, Vol. ii 154—174) where the full text of the seven epistles is given, we pass on to mention briefly the literary works which stand to the credit of Îshô'-yahbh in the catalogue of 'Abdh-Îshô'.[1]

I. A refutation of Heretical Opinions ܦܘܪܫ ܗܪܣܝܣ.
II. A series of admonition for the use of beginners in the ascetic life.
III. A new Edition of the Ḥudhrâ, or service book for the Sundays of the whole year, for Lent and for the fast of Nineveh; this he prepared with the competent help of Ḥenân-îshô'.
IV. A treatise on Baptism.
V. A new Edition, with additions, of the prayers which were to be used by penitents.
VI. A form of service for the consecration of churches.
VII. Forms of service to be used at the ordinations of all kinds of monks.
VIII. A series of responses and metrical homilies.
IX. Three series of Pastoral letters.
X. Certain commentaries on the Holy Scriptures.
XI. A series of epistles of a comforting nature.

[1] Assemânî *B. O.* III. pt. i, p. 137ff. See also Duval, *Anciennes littératures chrétiennes* Vol. ii, pp. 371, 372.

Metropolitan of Rew-Ardashîr and of the Arabs of Al-Ḳaṭar on the Persian Gulf, concerning the validity of his own ecclesiastical authority over them. It is not anywhere expressly stated, but there seems to be little doubt that the manner in which Îshô'-yahbh had caused himself to be elected Catholicus was not wholly approved of by the Persian Nestorians. The plea which Simon urged was that he and his congregation were not subject to the ecclesiastical authority of the Catholicus of Seleucia, but were under the rule of their own Metropolitan who was himself wholly independent. On the other hand Îshô'-yahbh took his stand upon the view that the primate of Seleucia was tradionally the head of the Nestorian Church of Persia, and with an ingenuity which we can only admire, supported by a series of arguments of a remarkable character, he succeeded in preventing an open breach between himself and Simon, and so, for a time at least, induced the Persians to submit to the authority of the Catholicus of Seleucia. This temporary peace was arranged by letter, and in the third part of Îshô'-yahbh's epistles we have fortunately preserved for us a series of seven epistles which Îshô'-yahbh himself wrote to the various orders of the Persian Church at Rew-Ardashir and Ḳaṭar. The first two are addressed to Simon himself and may fairly be termed master-pieces of persuasive eloquence. In order, however, that Simon might not be able to suppress any of the views of his spiritual lord when discussing the matter with his Bishops, Îshô'-yahbh himself addressed a letter to them in which he set forth his own views in a definite manner. Fearing that the congregations of Ḳaṭar might not see eye to eye with those in authority over them, he also

"please His Lordship, even as the Ashimonian desert
"in which they lived taught them to do, showed Mâr
"Catholicus on the night in which the holy men went
"forth, when he was lying on the bed of his holiness,
"half asleep and half awake, a vision in which a large
"eagle, strong of body and long of pinions, and having
"many eaglets on its back, went forth from the Mar-
"tyrium where Rabban Jacob was buried, and flew away
"from the monastery towards the north, and he heard
"the noise of the twittering and the chattering of the
"eaglets which were upon his back as if their food
"had been taken away from them. And he woke up
"with a start, and the dream and the vision which he
"had seen made him marvel and wonder. And he
"called for the sacristan by the hand of his disciple,
"and he came to him and before he could question
"him the sacristan said to him, 'A short time ago the
"'head of the monastery and Bĕrâz Sûrîn came with
"'seventy men and they took the body of Rabban
"'Jacob and departed; and behold the whole con-
"'gregation is making ready to depart from this
"'monastery after them.' And when the blessed Mâr
"Îshô'-yahbh heard these things, he knew that what
"he wished to do was not the will of God, and he
"rose up on that day and wrote to the holy men to
"come back to their monastery. And he departed to
"Kuphlânâ his village and he built there the school
"which he had prepared to build in this monastery;
"and those blessed men turned and came back to their
"cells."

Soon after Îshô'-yahbh abandoned his project of building a school at Bêth 'Âbhê, he found himself involved in a very serious dispute with Simon the

"monastery, because they were not able to withstand "Mâr Îshô'-yahbh, they, together with seventy solitaries "belonging to this congregation, made ready with one "accord, and at night, unperceived by Mâr Catholicus, "they went into the Martyrium, and took away the "coffin of the holy Mâr Jacob their spiritual father. "And thus weeping and crying and murmuring that "they should never again see this monastery, and that "their departure was for ever, they all went forth up "above Ḥerpâ a village of Saphsâphâ, prepared to build "a monastery in which they might lay Rabban Jacob, "and where they might continue the course of their "ascetic life and end their days. And they had made "ready to bring stones and had prepared materials for "the construction of a temple and cells, and those "blessed men did not perceive that God would shortly "bring them back to the inheritance of their father "Jacob."

"Now although the over zealousness of the will of "Mâr Îshô'-yahbh was not praiseworthy in the sight "of these holy men and appeared to them to be a "hindrance—as indeed it was—to their ascetic manner "of life, nevertheless it appeared that the zealousness "of will of the holy man might at the end result in a "beautiful ending, and he therefore determined to make "it a good thing however much it might be displeasing "to the monks. And the Lord Jesus Christ Himself "who saw the thoughts of both parties, on the one "side Mâr Îshô'-yahbh wishing to build a school for "the increase of divine doctrine and spiritual growth, "and on the other the monks fleeing away from this "for the sake of love for Him, that in quietness, and "without any disturbance they might take pains to

"'wishest to build a school, behold all the towns and "'villages and the lands round about them; the whole "'land of Persia is thy dominion, build then wheresoever "'thou wishest; but in this monastery a school shall "'not be built, for if thou dost build a school here, "'we shall all depart.'" And Mâr Catholicus said to them, "It is not necessary for you to be angry at a "matter which would bring you honour, and which "would expand and increase the glory of this monastry, "For since two excellent things, as it were two effectual "powers, viz., the one being practice, which is the "learning of the Divine Scriptures, and the other being "spiritual contemplation which is established by the work-"ing of the mind and understanding would be perfected "in this place, this monastery, the house of our fathers, "would become a mirror of deeds to be emulated by "the wise and diligent, and the congregation of monks "would increase by reason of those who would be "instructed in doctrine in the school. And moreover, "I have the power [to build] for two reasons which "must overcome all obstacles; first, because I have "adorned and endowed this monastery with property "and earthly possessions, and secondly, because spirit-"ually, I am master of all monasteries and convents; "and it is meet for me to honour and adorn my own "monastery rather than to glorify the monasteries of "others. Therefore by the word of our Lord cease "ye to be obstacles to the work, for the good pleasure "of God the Lord of all is therein."

"Now when Rabban Ḳâm-Îshô', and Bĕrâz Sûrîn "the head of the congregation, who after Rabban Ḳâm-"Îshô' obtained the headship of the monastery, saw that "they were irresistibly compelled to depart from the

"ascetic life. And he brought workmen and builders "to build what he wished.

"Now when the holy Rabban Ḳâm-Îshô', the head "of the monastery, and a large gathering of brethren "of his own opinion and manner of life saw what the "Catholicus was doing, that he was preparing to bring "uproar and noise upon them, and that henceforth they "must abandon the happiness and enjoyment of retire- "ment, and all the course of the ascetic life, the glory "and beauty of which seclusion whether it be on the "tongue, or sight, or hearing, bringeth to a man, they "were all gathered together in the presence of Mâr "Catholicus, and with gentle entreaties, and humble "supplication, they begged Mâr Catholicus exceedingly "to desist from this work which would injure them in "several particulars saying, 'It is not good for us monks, "'while dwelling in our cells to be disturbed by the "'sound of chanting of the psalms and the singing of "'the hymns and offices, and by the noise of the voices "'of the school boys, and of those who keep watch by "'night. We have neither found it in writing nor have "'we received it by report that such a thing as this "'ever took place in any of the monasteries of the "'fathers. We are destined for weeping and mourning "'while we dwell in our cells, according to the doctrine "'which we have learned from our books, and we have "'also received this from Mâr Jacob, for during his "'lifetime and on his departure from us, he did not "'command us that one should teach the other to sing "'and to read the offices from books. Cease then "'from the effort of making us to become school boys "'again, and instead let each man dwell in his cell, "'and let each man read by himself. If, however, thou

well told by Thomas of Marga (Bk. II, C. VII f.) and we cannot do better than quote it here.

"Now as soon as Mâr Îshô'-yahbh had become "Catholicus and Patriarch, and had received all the ful-"ness of the holy things, and the sacerdotal garments "which are given for the glory and advancement and "perfection of the holy Church, by the election of the "Holy Spirit, the cause, and giver and perfector of all "her sublimity, he showed forth diligent zeal and care "with all the solicitude which it is right should be "manifested by sons for the paternal inheritance of the "house in which they were reared. And he built in "this monastery a splendid temple, at great expense, "and with the participation of the holy and blessed in "all things Mâr Sabhr-Îshô', Metropolitan Bishop of "Bêth Garmai, and of Mâr George, his disciple, the "Metropolitan of Adiabene, concerning whom we will "afterwards speak, and of all the Bishops of this diocese "of Âthôr and Adiabene, the temple was consecrated "and beautified with all holy things. And a short "time after these things Mâr Îshô'-yahbh wished to "build a school near his cell and provide it with all "that was necessary, and to bring to it teachers and "masters and expositors and to gather together many "scholars and to provide for them in all things. And "he had made ready in his mind and had resolved "and decided to carry out this work in such a way "that for every child who was trained and instructed "therein the monastery might be near at hand for the "purpose of his becoming a disciple, so that the "school and monastery might become one; the school "to give birth to and rear scholars, and the monastery "to teach and sanctify them for the labours of the

converted by sorcery and that as soon as the Abbot's hand had been laid upon his head he lost his reason.

In the year 647 the Patriarch Mârammêh died and the fathers met to consider who was to fill his place. On a certain day they assembled in the chamber in which the Patriarchs were elected, when it appeared that Îshô'-yahbh himself was the only candidate for the office whose claims were worthy of consideration, and being in difficulty about the matter they placed the authority for electing the new Patriarch in his hands, and, as we should expect, he elected himself, remarking as he did so, "I do not see among the present company any one who is more fitted for the dignity than myself, or who will administer it for you with greater honour them myself."[1] This was, of course, a very natural result, for the Nestorian Church was greatly indebted to this wealthy man, and it is clear that there was no one present who could afford to maintain the Patriarchate with such splendour as he.

Soon after Îshô'-yahbh became Catholicus he built a church for the monks at Bêth-'Âbhê to whom the benefactions of himself and his father had been very numerous. The church was made of stone, was well built, and provided with everything necessary for making the service both glorious and impressive. Wishing to form a source of supply from which to obtain monks and the service of the monastery generally, he decided to build a school near his own residence at Bêth-Âbhê. The account of his work and way in which his suggestion was received by the monks is

[1] Cf. Gismondi *De Patriarchis Nest.,* Arabic Text p. 56. Latin trans. p. 32.

"whole Church of God. And it is a marvellous thing "that being absolutely ignorant of everything concern-"ing what was right, there should be found in him "sufficient knowledge [to perform] this work of making "a tumult in the Church of God. Read, then, that "work in order that ye may know what things happened "through my care for him, and of his wicked cunning "against the truth, and whatsoever is meet for the fear "of God and for the love of truth which is in you and "for the good hope of the whole Church of God con-"cerning you, be ye diligent to carry out by the help "of God. And may that merciful God by Whose hands "cometh every good thing with which He maketh "those who fear Him to abound, perfect you, in all "good to work His will alway, all the days of your lives. "Amen!"

The immediate cause of Sâhdônâ's defection is not altogether clear, but about the thoroughness of it there is no manner of doubt. It seems that whilst the members of the mission were passing through Apamea under the guidance of John, Bishop of the Scattered of the country of Damascus, they set out to hold a discussion on matters of faith with the monks of a certain Jacobite monastry. The result of the discussion was in favour of the Nestorians, but the wily Jacobites, though worsted in the argument, suggested that their opponents should go in with them to see their Abbot. John the Bishop and Îshô'-yahbh declined the invitation, but Sâhdônâ accepted it and went in and held con-verse with the Abbot. The details of the conversation are unknown, but at the end of it Sâhdônâ declared that he was converted to the doctrine of the Mono-physites; his former friends declared that he had been

"error like unto this, even as others who have fallen
"sick in such matters have reserved them for their
"opinion and speech only and have never dared to
"commit them to writing. Now therefore, O beloved
"brethren, inasmuch as the diabolical error against the
"true belief began to manifest itself among you it is
"your very right and bounden duty, more than all
"[other] men to stand mightily against it that by the
"little breath of the fire of your zeal ye may quickly
"persuade the stirrer up of the war [to desist from
"his] opposition against the truth, and that by the
"outcome of matters ye may conform to yourselves all
"the fair renown which ye have acquired, and that ye
"may find for me your beloved friend—but rather for
"the whole Church of God—a subject for boasting
"against error, and a matter for joy of the soul, and
"a cause for thanksgiving and praise to God. Behold
"now ye have with you by the grace of God also that
"little book which is called Huppâkh Ḥushâbhê, which
"was composed many years before this senseless opinion
"spread abroad, about the time when this error began
"to appear in the admonition of certain men, and it
"sufficiently rebuketh the lack of understanding of those
"who err by the refutation of rational opinions. Behold,
"moreover, I sent to you with this little book also a
"copy of that little book I wrote to correct the writings
"of that stupid man at the time when I still had good
"hope of him, which he like a seditious man who
"stirreth up strife (?) and who uncovereth his shame,
"in the madness of his mind carried whither he did
"carry them with an evil intent, and to such a degree
"that he became the originator of this tumult which
"has been stirred up against me as well as against the

"cellence everywhere, and I have shown my fellow "disciples and companions in orthodoxy to all men, "must ye, in very deed, manifest the might of your "belief by the proof of deeds, and ye must not allow "to exist among you a place for corrupt faith to enter "therein through a stupid man whom time and occasion "have brought to you. For ye know, O truly wise "men, that from a small spark a fire is kindled, and "from this evil entrance of [the doctrine of] the unity "of the Person of Christ many forms of blasphemies "against God and against this government [will arise] "and wretched men will lapse into wickedness. For "that one Person (ܩܢܘܡܐ) must of necessity indicate one "Nature, ye all know like teachers of God, although "the ignorant and stupid man thought it to be im-"possible, and that by this ܩܢܘܡܐ we should understand "the word ܦܪܨܘܦܐ, that is to say ܦܪܨܘܦܐ by the word ܩܢܘܡܐ, "even as that silly writer was himself anxious to de-"monstrate, the necessity of the ancient opinions upon "the words forbiddeth, even as ye also know and every "man is acquainted with [this fact], although that man "void of understanding doth not possess any such "opinions. And that a single constitution and a single "ܩܢܘܡܐ are not able to arise from Godhead and man-"hood, even as that stupid writer hath stated, the im-"possibility of matters proclaimeth as it were with a "loud voice to all men; the silly man then, vainly "laboured to beat down the bounds of impossibility "with stupid assistance. And had he not been the "most ignorant of men, he would never have dared "to have written error like unto this in a book, but "would have kept it in his heart, although he talked "freely about the stupidity of his being entrapped by

"and diabolical artifice that he might stir him up to
"enmity against me and to fight against me, and this
"was as ye have already heard, the cause of the
"sedition (στάσις) against me from which arose wickedly
"all those things which have troubled the world. These
"things then did that stupid man work by the agency
"of Satan, and he set himself [to be] an occasion of
"evil to all those who wished to try and to know if
"there existed among the children of the Church, that
"is to say among the supporters of truth, any love of
"belief. So then, if the zeal of the love of the truth
"which is in you, that is the zeal of the whole Church
"of God, be stirred up, and reject and cast out from
"among you that man lacking in understanding, those
"[who are like unto him] will be warned and will cease
"to make manifest themselves in such like things. But
"if you, that is the whole Church of God, cease from
"that silly man, and allow him to remain in the honour-
"able position of headship, like unto one who hath in
"no way offended, then will those men be strengthened
"and encouraged to advance in opposition until they
"dare to attempt greater things. Thus even as now
"shall be fulfilled that which is said, 'Shall the Son of
"'Man come and find faith on earth?' (St. Luke xviii. 8.)
"It is necessary then, O beloved brethren, those whom
"God hath reared in a noble discipleship from of old
"until this present, for you to be a chaste spectacle
"and a beautiful form to all believing men in every
"place. For many generations ye have preserved un-
"injured the surety of orthodoxy and the fair fame of
"your correctness of belief hath flown into every soul
"of the Church, and especially because I, the feeble
"one, have also preached the testimony of your ex-

"having hidden his error in silence. Now he did not "only not fulfil his promise, but he also went to his "supporters who made him confident by their speeches, "and he was strengthened to confirm his babble (ܒܕܝܗ) "by the help of those whom he imagined to be sufficiently powerful to support him. And when I heard "of the fraud which he had practised upon truth I "wrote an exhortation and entreaty to him in brotherly "feeling, and I made two dear brethren and fellow "disciples of his and mine participators in the secret "of the matter, and I sent them to him promptly, and "I commanded them not to inform any one of you "concerning these things, in order that I might not "make an evil cause for the man who was seeking an "evil cause. And when he had read those things which "were said to him by those God-loving brethren, he "manifested a deceitful pretence and brought forth this "silly book, and at their instigation expunged sixteen "chapters in the presence of the brethren, and he dismissed them in peace with a letter of gratitude to "myself. And when these God-loving brethren had "arrived and had informed me concerning the obedience "of the silly man, I rejoiced and thanked our Lord "that He had not allowed His feeble servant to fall "from the good hope of orthodoxy of belief. And that "silly man, wishing to reprove me because I had erred "[in believing] in him in vain, to make known to every "man that he was working the will of Satan, rose up "straightway after the departure of those God-loving "brethren from him, and took my letter to him and "carried it diligently to that honourable head, through "relying upon whom he had dared to fall into that "silly wickedness. Now this he did with wicked craft

"ciliation that it be disturbed, and that we should give "the necessary explanation of this stupid offender. Now "he was a lover of this species of heresies, and [de-"sired] that they should acquire in the world through "him the evil fame of renown, and therefore that silly "man was himself led astray and turned aside to con-"temptible folly. And he wrote an absurd composition, "entitled 'The Fictitiousness of Faith', without either en-"treaty on the part of men or the need of necessity, "which he hid from myself and from all those who "are like unto me until that time of which I have "spoken before. And with difficulty and after that he "had received the service of dominion over you, when "by the command of the rulers of the age, time brought "us all to the city of your habitation, on remembering "slightly some rumour which [I had heard] a short "time before I asked him if he had written anything "according to what I had heard. And having confessed "that he had written something I asked him why he "had hidden it from me. Then being near and he "having uttered some feeble apology for this I demanded "that he should bring before me what he had written. "And when he had brought it and I had found it to "be of an evil nature, I rebuked him privately and "secretly with a severe reproof, and being moved by "the severity of the reproof, he promised, but un-"truthfully, to correct the things which he had wickedly "written. And having believed him to be a man who "had but recently erred I hoped that he had corrupted "his belief not from natural wickedness of mind, but "from the evilness of pride; and I defined for him a "time for amendment, which was more than the need "of the matter required, and I departed from thence,

"to be man, but to the mind, God, and every knee "shall bow and every tongue confess Him. No man "shall teach his fellow-citizens, or his brother, and say "'Know the Lord (ܡܪܝܐ)', for we all know Him and we "all adore Him. This then in a few words is the name "and power and scope of the unity of our Lord. But "certain erring men in time past through their lack of "understanding, that is to say audacity, having fallen "from this mystery have set many stupid obstacles "against the word of truth, and having become foolish "in their mind have become aliens from the life of "God. And moreover also the written and unwritten "Divine word, which is in the Holy Church, hath in "the mouth of her ministers in all generations led the "objection of daring men from the pasture of the in-"heritance of the Lord, until this time of our sojourn-"ing, which is the old age of the world. And I was "thinking, O my beloved brethren, that now that the "world hath become worn out and old and very aged, "and hath already declined, that is to say [now that] "the human understanding hath also perished and can "no longer be a discoverer of evil, that is to say a "silly receiver of vain imaginations, such stumbling-"blocks as these must remain of necessity, and we, "that is all of us who are under the wings of ortho-"doxy and to whom hath come the lot of inheritance "in the holy house of God, would rest a little from "the injury of their offence. But now that the error "of ignorance hath broken out at this time from a "foolish, old, worn out and shaken mind through a "man void of understanding, whom a temporary fate "hath brought to the city of your habitation in the "name of governorship, it is necessary for our recon-

"treatise on the perversion of his opinion until he had, "with an abandonment worthy of suffering, seized the "dominion over you. But as I have said, we deserve "forgiveness because we were carried away by error, "and because the disease of changeableness of the man "took place suddenly, and was wrought in a secret "chamber, and because we never had been acquainted "with this evil habit of instability in him, and because "also with diabolical craft he manifested his foul belief "only before those who were able to bestow upon him "in return that which he was most anxious to possess "namely the Bishopric of Adiabene. And having fallen "from this with the loss of his hope, an evil fate cast "him into an orthodox city, that is to say to you, who "have with striving even unto blood, cleansed through "a length of years the evil seed of Satan from among "you. And ye have purified the dwelling-place of your "habitation and your believing Church from all error "of a plurality of forms of those who with the oneness "of Person (ܩܢܘܡܐ), that is to say oneness of Nature, "(ܟܝܢܐ) destroy the confession of our belief with the cor- "ruptness of their blasphemies. And behold ye are "this day by the grace of God one body of orthodox "men which shineth gloriously with the rays of the "vivifying light of the one adorable and glorious Person "(ܦܪܨܘܦܐ) of our Lord Jesus Christ; Who is God over "all; Who hath equality of utterance with His Father in "a perfect Person (ܩܢܘܡܐ), and Who hath also equality "of utterance with us in the perfect speech of Person "(ܩܢܘܡܐ); Who showeth forth the unity of the mani- "festation of Lordship perfectly in the glorious Person "(ܦܪܨܘܦܐ) of two forms; Whose human body when shin- "ing with the rays of Godhead appeareth to the eyes

Garmai, and a man of considerable influence, apostasized to the Jacobite party, publishing his defence in a work entitled "The Fictitiousness of Faith". Îshô'-yahbh, who was naturally highly indignant at this step, wrote a letter to the clergy of Mâhôzê-dhĕ-Arîwân of which the following is Dr. Budge's translation:—(Thomas of Mârgâ Vol i, p. LXXII).

"To my beloved brethren the God-loving, venerable, "believing and renowned clergy in the Holy Church of "Mâhôzê-dhĕ-Arîwân, Îshô'-yahbh your brother in the "Lord, Peace.

"O my brethren, we have committed a fault, you "and I, which is worthy of absolution. And now that "this fault hath through itself become revealed, and "hath, although having perceived it I tried to hide it, "kicked out causing great confusion and tumult, and "hath cast away from it the covering of its shame, and "hath stood impudently forth in the sight of all, it is "necessary that I should myself come to you that we "may meditate together upon what it is needful to do, "and that we should give a healthy mending to the "injury which has been done. For we erred when "we exalted to the high position of headship, by reason "of a small outward manifestation of excellence of con-"duct and a hope [for further excellence], a man lack-"ing in understanding, who varied the instability of his "thoughts by a multitude of changes of opinion, [through] "not having perceived beforehand his defection from "the orthodox faith which happened in a secret chamber "a short time before, when by the evil desire of the "love of dominion he was drawn to corrupt the con-"fession of truth by his stupid subtilties. Only in this "he was very crafty, and he hid in secret that silly

and Guardian of the two countries and of the whole world gave these shepherds mercy in the sight of the Greeks, and they received their assembly and petition as if they had been the angels of God. Thus these holy men were rewarded for all the care and heavy toil of that long journey and they returned in peace to this country, each man to his episcopal throne."[1]

Whilst the members of the Mission were passing through the city of Antioch they had occasion to rest in one of the churches there, and Îshô'-yahbh of Môṣul saw in a conspicuous place of honour a white marble casket surmounted with the figures of two cherubs. On making enquiries he learned that the coffer contained relics of the apostles, and seeing that a considerable number of miracles were wrought by their means he was seized with a desire to gain possession of it. According to Thomas of Mârgâ (Bk. II. C. v) he prayed to God that he might be able to acquire it, and asked Him to support his own efforts by His help. The exact means by which Îshô'-yahbh made himself master of the coffer we know not, but it is pretty certain that being a wealthy man, he gave a large sum of money to the guardians of the church who allowed him to remove it in a secret manner. Thomas of Mârgâ naïvely remarks that he committed the matter to God, asking that while he, Îshô'-yahbh, worked like a man, Christ would protect and defend him like a God.

Soon after the return of the Mission an event took place which was a serious blow to the Nestorian Church. Sâhdônâ the Bishop of Mâhôzê-dhĕ-Ârîwân, in Bêth

[1] *Thomas of Mârgâ.* Ed. Budge Vol ii. p. 127.

for his campaign, which was ostensibly to avenge the death of Maurice who had been his ally in the struggle for the throne. During the reign of Phocas, "which afflicted Europe with ignominious peace and Asia with devastating war,"[1] Khusrau met with no resistance on the part of the Byzantines. A revolution however took place in 610 headed by Heraclius in which Phocas was slain and Heraclius made emperor. The first years of the new sovereign's rule were spent in lethargy, but in 621, when nearly every Roman province had been lost, he equipped an expedition, and in 622 he seriously defeated the Persians on the banks of the Issus. During the years 623—626 he made victorious inroads into central Persia and Armenia, the diocese of Îshô'-yahbh being in close proximity to the centre of the theatre of war. In 627 the power of Khusrau was permanently broken and in the following year he was assassinated and Siroes his son ascended the throne.[2] In 630 a mission to Heraclius, the object of which was to promote peace, was despatched by Bôrân the daughter of Khusrau, headed by Îshô'-yahbh II. who was then Patriarch, and with it went Îshô'-yahbh of Môṣul, who had become Metropolitan of Arbelâ and Môṣul in 628. The other principal members of the embassy were, Cyriacus Bishop of Nisibis, Paul Metropolitan of Adiabene, Gabriel Bishop of Kerkûk and Sâhdônâ Bishop of Mâhôzê-dhĕ-Ârîwân.

The object of the Mission appears to have been accomplished with satisfaction to all parties, for, "Christ our Lord, the Lord of the worlds, and the Governor

[1] Gibbon, *Decline and Fall.* C. XLVI.

[2] Cf. *Thomas of Mârgâ.* Ed. Budge Vol. i, p. 35.

Passing now to his son Îshô‘-yahbh we know that he was a disciple of Rabban Jacob of Bêth ‘Âbhê in the early part of the VII[th] century, and that he studied at the famous school at Nisibis where the companion who shared his cell was Hormîzd. At a comparatively early age he was appointed Bishop of Môṣul, and he appears to have lived in his diocese until 626. During the years of his Episcopate the wars between the Persians and Byzantine Greeks waxed fierce, and as Îshô‘-yahbh was sent on a mission to Heraclius in 630 A.D. by Bôrân the daughter of Khusrau, with the view of promoting peace between the belligerents, it will be well to recall briefly a few of the facts in connection with these wars. These conflicts had been going on since the days of Khusrau I. Nushirvan who began the feud in the time of Justinian. Khusrau I. was succeeded in 579 by Hormîzd his son, whose reign was one of great misrule and trouble, the country's enemies being kept at bay by Bahram, the great Persian hero. In 590 the Persian army revolted to Bahram and Hormîzd was deposed and killed. In the same year however Bahram was in his turn slain and Khusran II. Parwez obtained the throne. The beginning of the campaign that he conducted against the Greeks was a most victorious one, the conquest of Syria being accomplished in 608—611. The fortresses of Mardin, Dârâ, Amida, Edessa, Hierapolis, Chalcis and Aleppo were taken and destroyed. Pushing further south through Palestine and Egypt he marched as far as Carthage, Jerusalem falling in 614. At this period the Byzantine throne was occupied by Phocas, a centurion who had deposed and assassinated the Emperor Maurice. This murder had given Khusrau the excuse

washing they kept singing a number of "songs of devils", and everything that was round about them danced as they sang. Now when he had passed by the women, a refrain of one of the songs which they had been singing fixed itself in his mind, and whilst he was thinking upon it, there appeared unto him suddenly a number of devils who asked him to tell them what they should do. The Persian craftily ordered them to collect the stones which were lying about and to pile them in a heap, and, when they had done this, to follow him as he rode on his mule. With haste and in fear he drove his mule along as fast as he could, and when he had arrived at Rabban Jacob's cell, he dismounted, and telling the devils to look after his mule, went in and told the holy man what had happened. Jacob then asked him to repeat the refrain of the song which he had heard, and, as Bastôhmâgh did so, he traced the words with his finger in the dust on the ground. When this was done Rabban made the sign of the cross over the writing, and this act had the effect of blotting out from his mind the memory of the devilish refrain which haunted him. This being so Rabban laughed, and told him to go out and look for his mule, because the devils to whom he had entrusted him had loosed the animal and had themselves run away.

It seems tolerably clear from various passages in Thomas of Margâ's work that Bastôhmâgh was not only a friend of Rabban Jacob, but also a generous benefactor of his monastery, and we are certain that the success of the monastery and the well-being of its monks for many years depended upon the gifts which were made to it by this enlightened man.

INTRODUCTION.

Îshô'-yahbh III, the well known head of the Nestorian Church at the close of the second half of the VII[th] century, and the author of the epistles, the first section of which is printed in this book, was the son of Bastôhmagh a Persian nobleman of Kûphlânâ, a small town or village situated in Adiabene, the tract of fertile country which lies east of the Tigris between the Great and Little Zâbh rivers. Bastôhmagh, whose name according to Hoffmann[1] means "the man with a large family", had great possessions in Adiabene, and one of his estates called Bêth Zîwâ, was situated in Margâ. Rabban Jacob, who was the founder of the Monastery of Bêth-'Abhê about A.D. 595, by some means became acquainted with Bastôhmagh, and a close friendship seems to have sprung up between them. This friendship was strengthened by a curious incident related by Thomas of Margâ (ed. Budge II. p. 84), who tells us that on one occasion when Bastôhmagh was coming to visit his property in Margâ, which he was in the habit of doing frequently, he saw a number of sorceresses washing their clothes in the Great Zâbh. As they were

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[1] *Auszüge*, Note 1800.

the Roman publication. The authorities which he used for his texts were two carefully written modern MSS. which were copied for him during the periods of his residence in Môṣul. Dr. Budge has allowed me to print the first section of his MSS. in the present work. I am also indebted to him for his friendly help in reading the proofs and in the preparation of this volume. It is hoped that the second and third groups of Ishô'-yahbh's letters will appear at no distant date.

PHILIP SCOTT-MONCRIEFF.

London, March 31st 1904.

Nestorian Church, and was an eye-witness of the fierce struggle between the Byzantine Greeks and the Persians, and when we further consider his keen ecclesiastical instincts and his political activity, it is not surprising that his letters have a value which is possessed by few of the epistolary efforts of his fellow-countrymen. Besides all this we know that he found time to take a genuine interest in the advancement of learning, and that several of the most important works of the Nestorian Church were compiled or re-edited at his suggestion and under his fostering and enthusiastic care. He was himself the editor of several works, and an examination of these and his epistles show that he was a very learned man, and that he was able to write with some elegance and great fluency on the subjects that were nearest his heart.

Among European scholars the first to make known the general drift of the contents of Îshô'-yahbh's Epistles was J. S. Assemânî, who, in the first Part of the third Volume of his *Bibliotheca Orientalis* published at Rome in 1725, gave a brief summary in Latin of each letter. Of the epistles which Assemânî considered to be of special importance he published lengthy extracts in Syriac with a Latin translation. Little further interest seems to have been taken in these letters until towards the close of the last century when Dr. Wallis Budge published an edition of the Syriac text and an English translation of the "Historia Monastica" by Thomas, Bishop of Margâ about 840 A.D. under the title of "The Book of Governors". In the elucidation of Thomas' narrative, Dr. Budge found it necessary to print a comparatively large number of Îshô'-yahbh's letters, among them being some which had already been made known by

PREFACE.

The present Volume contains the first part of an Edition of the Pastoral Epistles which were written by Îshô‘-yahbh the Head of the Nestorian Church, between the years 620 and 658 A.D. These Epistles fall readily into three parts, *viz*:—those which were written whilst he was Bishop of Môṣul before the year 628; those which were written after his promotion to be Metropolitan of Arbela and Môṣul, between the years 628 and 644; and those during the period of about fourteen years in which he was Catholicus or supreme Head of the Nestorian Church. Each group of epistles possesses its own peculiar interest and characteristics, and each may be regarded as having a value *sui generis*; for this reason it has been thought well to publish each group of letters separately and in chronological order. The following pages therefore contain the Syriac Text of the letters which Îshô‘-yahbh wrote during his rule over the see of Môṣul.

When we consider the high social position which Îshô‘-yahbh naturally held as the son of the Persian nobleman Bastôhmagh, who seems to have been a man of large estates and much possessions, and when we also consider that he flourished and held office during some of the most eventful years in the history of the

I DEDICATE

THIS BOOK IN ALL AFFECTION

TO MY FATHER,

W. D. SCOTT-MONCRIEFF C.E.

THE BOOK OF CONSOLATIONS

OR

THE PASTORAL EPISTLES

OF

MÂR ÎSHÔ'-YAHBH OF KÛPHLÂNÂ IN ADIABENE

THE SYRIAC TEXT
EDITED WITH AN ENGLISH TRANSLATION

BY

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PART I.
THE SYRIAC TEXT

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